THREE GODLY TREATISES.

D-8-34.

1. *To Comfort the Sicke.*
2. *Against the feare of Death.*
3. *Of the Resurrection.*

WRITTEN IN FRENCH
By Mr. *I. D.* L'Espine, Preacher of the word of God in ANGIERS.

And Translated into English, by
S. VEGHELMAN.

Nullo nisi in Deo Salus.

LONDON
Printed by *W. Stansby* for *Richard Bar-*
ker, dwelling in Pauls Church-yard
at the Signe of the Sunne.
1611.

TUDOR COOLEY

TRANSLATOR

WRITTEN IN ENGLISH

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LONDON

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TO THE RIGHT worshipfull Sir THOMAS MIDLETON Knight, and Alderman of this Citie.

SIr, your Worship may well account mee bold to dedicate this my bare Translation vnto you: but indeede I know not well how to auoid the imputation, because that if I should haue presented it to any other, I

must haue done you wrong, as the case standeth; for may it please you to vnderstand, that being in your Sonnes studie at Grayes Inne (vnto whom for a while I read the French tongue,) he chanced amongst other bookes to find out the originall of the two last Treatises of this booke, which in our perusing, & in my poore iudgement found to be such worthy matters, that I could not content my selfe with the reading of them, but borrowed the booke of him, and

my waſt times tooke occaſion (as well for my owne further ſatisfaction, as to impart it vnto others, my particular friends,) to tranſlate it into our Engliſh tongue, not meaning to haue had it publiſhed in print. Which when your ſaid Son (whom I haue ſtill found to bee a louer of ſuch godly workes) vnderſtood, hee was very deſirous to haue it printed, alledging that it could not chuſe but bee verie profitable for the Common-

wealth, whereunto (although somewhat vnwilling in regard of my weaknesse in the performance thereof) yet at last I condescended, and to amplify the volume, annexed another excellent Treatise to comfort the sicke, written by the same Author, which for order sake I haue placed before the other two, and do present them together vnto your Worship, as belonging vnto you of right; beseeching you to take them in as good part as they are willing-

is offered, and to haue in mind in your iudiciall censure, that although I haue not shewed the part of an excellent Orator in setting of it forth in our newe refined Phrases, yet that I haue done the duty of a faithfull Translator, in following the originall word for word so neere as with sence I could. And if this my first little labour shall proue agreeable and profitable, I shall not only thinke it well bestowed, but also be much encouraged, to

goe on with the reſt of the ſame Authors works which will bee of a greater continent, wherein at the requeſt of ſome, I am already well entred. And thus beſeeching the Almighty to grant you plentie of his Graces, I commend you, and all yours to his moſt bleſſed protection. From my houſe in London this 14. of May. 1611.

Your Worſhips at commaund,

S. Veghelman.

¶ To the Ouerseers of the Church of ANGERS.

IEsus Christ not without cause amongst those things which he commands vs to require of God in our praiers, doth enioyne vs to demaund that hee leade vs not into temptation: for, regarding on the one side the weaknes & infirmity which is in vs, & on the other the enuy and desire which the diuell hath of our ruine, the diligence & pursuit which he vseth to procure it, and finally the subtilties, meanes and practises that he holds to attaine thereunto, incessantly searching for to deuoure vs like vnto a roaring Lyon rauening after his prey: we haue great neede to stand vpon our gard, and to watch and pray for to preuent his ambuscadoes and surprisings, to the end we bee not caught in his nets. And for as much as the last assaultes which an enemie giues to those that are besieged, are ordina-

ordinarily the hardeſt & moſt furious: we muſt prepare betime, and prouide our ſelues (during our life) of thoſe things which ſhall be neceſſary for vs at our death, for to arme our ſelues a-gainſt the great aſſaults which then the diuell makes to cary vs away. Knowing wel that if he faile at that time the place is loſt for him, and that it behoues him ſhamefully to raiſe his ſiege, without hope to come thither any more. Now the weapons & engins wherewith we ſhould principally furniſh our ſelues, are faith, and the word of God; faith by the which we apprehend the grace of God, and the iuſtice of Ieſus Chriſt, for to ſerue vs for a buckler and target, to couer and defend vs from the flames of the enemy. And the word for to aſſault him vigorouſly, and to caſt him on the ground, as did Ieſus Chriſt. For there are but theſe two means by the which we are able to withſtand or repulſe his aſſaults, and carry away a full victory ouer him. Therfore is it (my brethren)

that

that I haue gathered you out of the Scripture some notes, proper for to comfort & strengthen you against the tentations, wherewith you may be assaulted at the point of death. But I pray you not to stay till that howre, to take them, & to arme your selues with them; doing as do the negligent Captaines, who stay to furnish the places which are committed vnto them, with things needfull for to keepe them, till they are compassed and enuironed with men of war, whereby it often happeth, that finding themselues vnprouided of means needfull for to defend themselues, and so finding themselues astonied, they presently forsake them, & easily yeeld vnto the enemy. But by the example of the Ant and the Bee, make your prouision in due time and season, to the end that when the winter comes you may be wel prouided of all that shalbe needfull easily, to passe & sustaine the rigor thereof. Aboue all, I pray you to note in the treaty which I send you those pla-

ces

ces which are therein alledged against rashnes and presumption. For they are the two principall tentations which the diuell ordinarily employeth for to ouerthrow vs: representing before our eyes, either the multitude & greatnesse of our sins, for to cast vs headlong into a mistrust of the mercy of God: or our vertues and good works, for to raise vs vp vnto presumption and vaine confidence therin. These are the two ropes (saith *S. Augustin*) which this tormēter doth continually vse to strangle & stifle men with, if they take not heed of him. But it shall be easie for you to preuent these dangers, calling often to minde that which is said in the scriptures, touching the corruption & vanity of men to humble them, and on the other side that which is also spoken of the great and infinite mercy and grace of God, to assure them of their saluatiō. I hope that with his helpe, my labour writing vnto you this little Treatise, and yours in the reading of it attentiuely, shal not be vnprofitable. So be it.

THE PREFACE.

FOR asmuch as death of it selfe is fearefull, and that we cannot chuse naturally when we see it come neere vs, but we must abhorre it, and that our minds must bee then assayled with many and sundry feares, and tyred with many cares, it is good to thinke vpon it in good time, and foreseeing it, make a good prouision in our minds, of that which may comfort and strengthen vs, against all the apprehensions that either may any way trouble or disturbe them in vs. Whereunto nothing is more necessarie, then to haue the word of God alwayes ready and at hand, thereby to strengthen our faith on euery side, where the diuell would either breake, or make breach therein: as wee see our Sauiour IESVS CHRIST did, who

who by this meanes sent backe Satan confounded, who came to present himselfe vnto him in the wildernesse to tempt him. And it is an vndoubted thing that a faith so grounded vpon such rockes as are the promises of God and Iesus Christ, who is the warranty thereof, can neuer be beaten downe, what shockes soeuer the diuell and our other enemies can hit against it. Which is the reason that hath induced mee to write this little Treatise of the comfort of the sicke, wherein I haue briefly gathered the passages of the Scripture which haue seemed mee most fit, to treate and deduct this matter well. If it may profit and bring any edification to the Church of God, it is all that I haue pretended or desired in the writing thereof.

A TREATISE TO COMFORT THE SICKE, AND TO ASSVRE THEM AGAINST THE FEARES AND APPREHENSIONS OF THEIR SINS, OF DEATH, OF THE DIVEL, of the Law, and of the Anger and Iudgement of God.

THis life of all men that liue in the world is beseiged on euery side with many aduersities, whereof some are particular to some, and the others are generall and common to all, as are Death, and the diseases which tend thereynto, the which ordinarily affonish vs by so much

moe: the more, as they are more dangerous, and that there is lesse meanes to auoid them. For although that Kings, Emperours, and other Princes, and great Lords can sometimes (with the helpe of God, and the great meanes which hee hath administred vnto them) preserue and warrant themselues from many dangers; yet none of them can saue or exempt themselues, but in the end they must die, either in the warres, by the sword, or in their beds through age or sickneſſe, or elsewhere, by such accidents, as God by his prouidence, euen before they were borne, had appointed vnto them: which *Dauid* teacheth vs in many places, as in the 82. Psalme where he speakes of Princes.

Psal. 82. *I had decreed it in my sight,*
As Gods to take you all,
And children to the most of Might,
For long I did you call;
But notwithstanding yee shall die,
As men and so decay,
Psal. 49: *Though Princes you, yet must you passe,*
As others eleane away.

Item elsewhere where he speakes in general of the condition and end of all men.

Psal. 89. *What man is he that liueth here,*
And death shall neuer see,
Or from the hand of hell his soule,
Shall be deliuered free?

And

or And againe in the Psalme following.

Thou grindest man through griefe and paine, Psal. 90.
To dust, to clay; and then,
And then thou sayest againe returne,
Againe yee sonnes of men.

So here we see it is an inuiolable decree and ordinance of God, that all men that come into the world, come with this charge not to stay there long, like vnto trees, which are fastned to it by the rootes; but to thrill lightly through it as doth the water, and to 2. Sam. 14.
goe forth of it as soone as it shall please the Lord to call them. And although that the most part of vs indeauour (as saith the Prophet) to make alliance with death, or at Isay 28.
the least to haue some truce or respit with it, for to put backe and stay the comming thereof; we experiment nevertheless euery day, that our time being come, and the day of our assignation past, we must appeare before the Iudge at the houre present, and at the very instant, to heare from his mouth a diffinitiue sentence, by the which life or death is adiudged vnto vs. Then the first and principal care which we ought to haue, Psal. 62.
is not to seeke as did the King Asa, for the Phisitions, and to vse the recreates and di- 2. Chro. 16.
rections which they appoint vs, to arme vs against the diseases which may befall vs;

nor yet preseruatiues as vsed Mithridate, to auoide the danger of poisons which our domesticques or others may prepare for vs; nor
Psal. 33. finally a strong horse, a well tempered sword, a corslet of proofe, to assure vs againe the hazards of a battaile, for there is nothing of all these that can breake the ordinances of God, or warrant vs from his anger, nor (in briefe) in any sort turne the effects and executions of his will; But the first thought that should present it selfe before our eyes, whether it be that we will anticipate the euils, which wee foresee may happen, or turne away those which are already happened vnto vs; is to desire and seeke after the fauour and grace of God, which is the most soueraigne and fittest remedy that men can choose, sodainly to preuent all their aduersities. Now by reason that I haue beene prayed by some brethren my friends, to gather together & set downe in writing, some passages and places of Scripture to comfort the Sicke, and to strengthen them against the terrors and apprehensions, which then they may haue, as well of their Sinnes, as of Death, of the Diuell, and of the Iudgment of God, which is yet more feareful then all the rest; knowRom. 13. 1. Cor. 13. 2. Cor. 12. Ephes. 4. ing that charity binds mee vnto it, by the

which as with a band all the members of the body of IESVS CHRIST, are straightly tyed together, and that also it was one of the parts of the charge which God did impose, not only vpon the Ministers of the Gospell; but also vpon the ouerseers, which are giuen and associated vnto them for helps and assistants. I would not refuse them, although I am not ignorant that diuers of my fellowes, vnto whom God hath imparted more of his graces, are more sufficient to deale therein then I am; neuertheless, seeing that the members in what rancke or degree soeuer they bee, ought not to denie any labour to the body, which is in their power, I will assay with the helpe of my God, what by his grace I can doe for to content them, and satisfie to their desire. Leauing then apart all other sorts of affliction, wherewith it pleaseth God to chastise and exercise his children: Let vs here only speake of sicknesse and of death, and let vs propound briefly the meanes and consolations the fittest we can, for to instruct and accustome men to take and beare them wisely, and moderately; beginning at sicknesse which is not a casuall thing, and which happens rashly, now to some, then to others, as it

fals out, but we must thinke that it is sent by the prouidence of God.

And although that the ends and occasions are not all alike, nevertheleſſe the Author of it is alike, as hee is of health; for it is from the mouth and ordinance of God, as saith *Ieremy*, that the good things proceed, & also the euill which are contrary vnto them. And there is no euill (as saith *Amos*) whether it bee in the Citie, or in the Countrey, but commeth from God. Then euen as Peace and Warre, Pouertie, and Riches, Liberty and Prison are of God; so are health and sickneſſe; which *Dauid* in all his ſicknesſes did alwaies confeſſe and acknowledge. In the firſt Pſalme doth he not ſay,

Lamen.3.

Amos.3.

Pſalm.6.

Lord in thy wrath reproone me not,
Though I deſerue thine ire?

Acknowledging that the ſickneſſe wherewith he was ſo grieuouſly afflicted, was an effect of the wrath of God whom he had offended. As much ſaith he of it:

Pſal.38.

Thine arrowes do ſticke faſt in mee,
Thy hand doth preſſe me ſore:
And in my fleſh no health at all,
Appeareth any more.

Pſal.32.

For day and night thy hand on mee,
So grieuous was and ſmart,

That all my blood and humours moist
To drinesse did conuert.
I was as dumbe, and to complaine, Psalm.39.
No trouble might me moue,
Because I know it was thy worke,
My patience for to proue.
Lord take from me thy scourge and plague,
I can them not withstand:
I faint and pine away for feare
Of thy most heauie hand.

Ezechias and *Iob* likewise do not attribute their sicknesse to any other but to God: and *Iob* said that in the stink which came out of his flesh halfe rotten, and in that heape of wormes which it did produce, he did behold one of the hands of his Sauiour which stroke him, for afterwards to heale him with the o-other. Euen the Paganes and vnfaithfull, haue sometimes acknowledged, that their sicknesses had hapned vnto them by no o-ther meanes, but from God, who punished them, because they had offended him: As *Pharao* and his family in the time of *Abraham*, the Egyptians in the time of *Moses*, and the Philistines in the time of *Samuel*, when they would haue kept in their countrey the Arke of the alliance as a captiue and prisoner, after they had taken it in the war, where the children of Israel were ouer-

Esay.38. Iob.1. Iob.5.19. & 27. Gen.12. Exod.9. Philistines.

come; wee muſt then conclude that all ſicknesſes, and generally all afflictions come
Pſal. 33. vnto vs from God, who doth nothing but juſtly and wiſely; for all his workes are ſo well ordained, that there is nothing but is done by weight, number, and meaſure, and grounded vpon good reaſon, although that ſometime it be vnknowne vnto vs. Then, as the Goodneſſe, Power, Wiſedome, Iuſtice, Doctrine, Conſtancie, and Veritie, which do appeare in all the workes of God, are cauſe that we approue & praiſe them; alſo acknowledging all his vertues in our ſicknesſes and other aduerſities; ought not we to take it in good part, and arme our ſelues with this faith and conſtancie against the impatience and bitternesſe of the heart, which pricks and ſummons vs to murmur and to diſpite against God, and ſometimes horribly to blaſpheme him, when he doth not conforme himſelfe to the diſordinate will and deſires of our fleſh; which if he did
Pſal. 50. he ſhould become like vnto vs, that is to ſay, flatterers and diſſimulators of our vices. To the contrarie, for to be good, holy and vertuous, we ought to endeuour to render our ſelues like vnto him, and to ſubmit
Mat. 6. and ſubiect all our deſires vnto his will; for otherwiſe we are hypocrites, and euery time

when

when in our prayers we aske that his will be done, our heart secretly belyeth our mouth, and saith in our eares, Ha hypocrite, if thou wert at thy choyce thou hadst rather that thine were done then Gods. When in generall men speake vnto vs of the providence of God, and that by the great, men aske vs whether all that God doth be not wel done, we yeeld vnto it presently, and do euen propound it to our neighbours and friends, when they are in any trouble to comfort them, as the fittest, the presentest, and singularest remedie that we can counsel them: but when we come to apply it to our selues; we doe as Physitions, who can well appoint Physick for others, which they will not take for themselues; nevertheless there is nothing so healthfull and necessary for vs, as to exercise our selues daily in the meditation of the providence of God, and to acknowledge that it rules, ordaines, turnes, and disposeth all things, to that end that contemplating alwaies the workman in his worke, we may presently approue it, knowing well that nothing can come out of that shop, but is polished and perfectly accomplished in all points. And if wee do this honour to good Artificers, to receiue their worke as soone as we see their marke vpon it, should we be more

Simil.

Simil.

more vniuſt, in eſteeming and approuing of the workes of God, wherein we ſee the markes and ſignes of his goodneſſe or iuſtice ſo apparant?

It is true indeed that that which happeneth vnto vs directly of his goodneſſe, is more anſwerable to our taſte, then that which is of his iuſtice; as it happens alſo, that in the workes of nature, ſome of them are more pleaſant vnto vs then others, the day is more agreeable then the night, and Sommer then Winter, and faire and cleare weather reioyceth vs more then doth a weather gloomie, rainie, and darke. When in like manner, God ſmileth vpon vs, and ſheweth vs an open countenance, and that with a ſoft and fauourable regard, he cherisheth & embraceth vs on euery ſide with his mercy, multiplying without ceaſing his fauours vpon vs, and honouring vs euery day with ſome new benefit, (as ſaith the Prophet) that without doubt is a great deale more pleaſing vnto vs then when he ſheweth vs a ſad and frowning viſage, and when he makes vs to feele ſome rigor and pricks of his iuſtice. Did not *Dauid* take more pleaſure to heare the faire promiſes which God made him, firmely to eſtabliſh his kingdome, and to continue it to him and

Comp.

Pſal. 89.

Pſal. 89.

Pſal. 18.

his

his children for euer, to giue him victory against all his enemies, which he saw on euerie side spread like madde on the ground, to see his glory & renowne to flie and be noised on euery part, among strange nations, to heare from Gods owne mouth, who had found him according to his owne heart, to consider how God had taken and chosen him amongst the sheepe, to raise him aboue all the houses of Israel, and in a manner to disgrade wholy all the house of *Saul* for to inrich him, & to adorne him with his Roabs, hauing bene induced to do him all these fauours by nothing else but his onely grace and good will. I demand if so many and so ample demonstrations of the goodnesse and mercy of God towards him, were not a great deale more easie for him to digest, then the great reproches which he gaue him for his ingratitude, after hee had offended him? and the fearefull threats which he added thereunto, to discouer and publish his sinne? to cause that his house should be filled with murder & with bloud, & that the honor of his wiues should be tainted by his owne son? and neuerthelesse although that such exploits of the iustice of God were heard, & a burthē which was importable vnto him, yet did he yeeld his shoulder vnto him, and did

Psal.132.

1.Sam.13.
Psal.78.

1.Sam.12.

submit

submit himselfe altogether to his will, assuring himselfe alwaies vpon his mercy (of the which hee did remember himselfe alwaies
Act. 5. in his iudgements) that the charge which he should lay vpon him should not be altogether to presse him downe. And we haue a singular example of his patience of this humble obedience which he was resolued to render vnto God in all his aduersities, when with so peaceable, and so moderate a spirit, he bare the great and scandalous iniuries that *Semei* spake vnto him, at that time when for to saue himselfe from the conspiracy made by his sonne, and by his people a-
2. Sam. 16. gainst him, he was constrained to flie in great diligence, and to abandon the Citie of Ierusalem; for the principall cause which made him so soft and supple, was that he did referre all the insolencie and brauery which that little mastiffe did vnto him, vnto the prouidence of God which had stirred him vp so speake those iniuries vnto him, to humble him and trie his patience and vertue; Which
Iob. 1. & 2. was cause likewise, that *Iob* after so many & notable losses of all his goods and children, and finally of the health of his bodie, did praise God as cheerefully as he did in his abundance; and when he had the scope of his desires, except the regard which he had to

the

the prouidence of God; the which he did contemplate in all his miseries, for to receiue them at his hands as speciall blessings and fauours which hee doth to his children, yea the most deare and best beloued. And it sufficeth not that wee beleeue that all our sicknesses come from God: but wee must beleeue it in all the circumstances thereof, as that they are great, long, tedious, painfull, languishing, and sometimes incurable, that by reason of their contagion, they let our friendes and kindred from comming to visite and comfort vs; that wee finde no remedie no more then that poore woman that had the bloodie flixe which held her twelue yeares, and the poore man who was eight and thirtie yeares bound in his bed, by reason of a palsie wherewith hee was stroken in all the members of his bodie: Wee must also attribute all that to God, and thinke that he is equally free to dispence of the good and euill, which hee drawes from his treasures, vnto whom hee thinkes good, and in such portion and measure as it pleaseth him, without that any one can iustly complayne of him, or with reason demaunde of him why hee doth so or so. Mat. 9. Luc. 5. Ioan. 5.

After

After that we are resolued in our minds, that not only the sicknesses, but also all other euils, happen vnto vs by the prouidence of God, and that from them we haue gathered all the comforts which may be drawne: Then, to comfort vs yet more, we must consider who is this God that sends them vnto vs, and how neare he is vnto vs; for it is not such a God as are those that these foolish people worship, and are but a thing of nothing whereto they giue themselues, who cannot see any thing with their eyes, nor heare with their eares, nor smell with their nose, nor taste with their tongues, nor speake with their mouthes, nor take, nor giue with their hands, nor walke with their feete, who in briefe can neither doe well nor ill; for they are not only mortall like vnto men and beasts, but things altogether dead, who haue neither sense, nor vnderstanding, nor mouing, nor feeling, nor force, nor vigour. But the God in whom we beleeue, is the Creator of heauen and earth, who causeth euery thing to liue, and die, and breathe, who beares the world and all things contained therein, by the only vertue of his powerfull word, who with one of his fingers measures and poises the earth, as with a beame, who knoweth the number

Psal. 96.
Psal. 115.
Act. 14.
Hebr. 1.
Esay 40.
Psal. 147.

ber and names of the Starres, who calls the things that are not, as well as if they were; who heares the keyes of life and death, who is infinite in himselfe, and all his vertues are infinite: for his Goodnesse, Mercy, Wisedome, Iustice, and Vertue, are so high and so great, that the length thereof can be no more couered then the breadth, nor the breadth then the thicknesse. Rom. 4. Reuel. 1.

Now this most good and most great God is not farre from vs, neither in presence nor in affection: he is in vs as in his Temple, for to sanctifie vs, and round about vs for to couer vs with his fauour, and to hide euery part of vs vnder the shadow of his wings. He dwelleth in vs as in his house, for to gouerne and inrich vs, to furnish and adorne vs; our vnderstandings and our hearts are his galleries, wherein he walkes and takes his pleasure, there deuising with vs by the diuine thoughts and holy affections which he hath inspired. And albeit that he repleniſheth heauen and earth, and that the loue which he beareth to his creatures, and the care which he hath of them, are cause that he doth assist and accommodate them with all that is necessary for to preserue and entertayne them. Neuertheless, 1. Cor. 3. Psal. 5. Psal. 17. 2. Cor. 6. Psal. 148.

we

Iob 3. Ephes. 2. we are neerer to his heart, hauing receiued of him so many fauours, as to haue espoused, conioyned, and vnited our selues inseparably vnto him, and by the meanes of this vnion, to receiue vs into a participation and communalty of all his goodnesse. Then euen as a woman that knowes her selfe well beloued of her husband, and which doth wholly possesse him, cannot feare that hee should vse to her any euill intreatment; also wee ought to assure our selues, that God who loueth vs infinitely, cannot doe nor suffer any thing to be done vnto vs to hurt vs; for if as saith *S. Paul*, when we are enimies, we were reconciled vnto him by the death of his Sonne; much more rather being already reconciled vnto him, shall we be deliuered by his life; Is there any thing more absurd then to thinke that God who is the soueraigne good, can be the authour of any euill; doth a fountaine cast out both sweet and bitter water?

Simil.

Rom. 5.

Iam. 3.

The Heretikes themselues as *Marcion*, and the *Manicheans*, for the horror which they had of such a blasphemy, would establish two principles; the one of life and of the light, the other of death and of darkenesse, not being able to perswade themselues that of God, who is the fountaine of life

Psal. 36.

life and all happineſſe, can proceede any miſery: Wherein they were not deceiued, but in ſomuch only that from a good maxime, they drew a bad concluſion. For indeede, the good in ſuch a degree as God is, that is to ſay, ſoueraigne and infinite, can no more produce euill, then fire cold, light darkeneſſe, and life death. And it is the reaſon for the which God after he had created the world and all that therein is contained, and attentiuely conſidered all his workes, did teſtifie that they were all very good; which ought not only to be referred to the workes themſelues of the creation; but extended generally vnto all that God doth, without any exception.

For ſeeing God is alwaies like vnto himſelfe, and that in him, as ſaith *S. Iames*, there is no mutability nor ſhadow of changing, as his goodneſſe is eternall; alſo at all times it can produce nothing but good workes, and good things; And this is the reaſon for the which anſwering by his Prophet vnto the people, who did complaine of the great calamities which had befallen them, hee ſaies, that he was not the cauſe of them, and that as for him he had only procured their good and their ſaluation. But that they themſelues were cauſe of their ruine, and of

Pſal. 104. Iam. 1.

Oſe 13.

all the desolations that were seene in their Countrey; for as the fire produceth fire, and all other things produce or bring forth their like; so doth God from whom no euill can come. Yea, but sickneſſe, famine, pouerty, ſterility, warres, are they not euils which God ſendeth, and ſo is the author of them? God ſends them indeed as well to the good as to the wicked, to the one to puniſh their ſinnes, which is a iuſt & laudable act, to the other to exerciſe their vertue, or to draw and bring them to repentance. And if wee would be good husbands, and appropriate our ſickneſſe well, and referre it to the ends for the which God ſends them vnto vs, wee might gather much fruit, and many good leſſons by it: In the firſt place, there is nothing that is ſo neceſſary, as to know our ſinnes, and the vice and corruption which is in vs, to humble our ſelues to God, and to diſpoſe our ſelues to require and ſeeke after his grace, which is the only meanes by the which they may bee remitted, couered and hidden before him, to auoide his iudgement, and the condemnation which otherwiſe ſhould therein bee prepared for vs, if they were not pardoned vnto vs. Now ſo it is that naturally we are blind in the iudgment which we haue of our ſelues, by reaſon

Simil.

that

that the exceſſiue & vnmeaſured loue which we haue of our ſelues, doth blinde our eies, in ſuch ſort that wee cannot perceiue, nor diſcouer the malice, the hypocriſie, the pride, the vanity, the miſtruſt, the iniuſtice, the impiety, the idolatry, the inhumanity, and all the infinite peruerſity, which from our child-hood is bred in our hearts, and diſcloſeth it ſelfe with the time, according to the occaſions which are preſented vnto vs. For although that we doe all indeauour for a time to hide the malice which we haue conceiued in our hearts, like vnto women *Simil.* that deſire to ſteale their children: Neuertheleſſe, when the belly comes to ſwell, and that their time of childing drawes neare, they are conſtrained to auouch that which they had alwaies denyed. Alſo wee neuer confeſſe our debts, vntill ſuch time as by certaine proofs we are conuinced of them, yet will wee then ſhuffle and alwaies abate ſomething if we can of the enormity of our faults; whereof wee haue a notable example in our firſt Parents, who although they were before God, (from whom nothing can bee hidde nor couered) and that they were liuely purſued and accuſed by their owne conſciences; neuertheleſſe, they ſought all the ſlights they could

Gen. 3. to disguise and turne from them the fault which they had committed, and could not be brought, neither by the feare and reuerence of God who spake to them, neither by the accusation and witnessing of their owne cõscience, which vrged them on euery side, to come to this point, to confesse clearely, and without any involution, their disobedience, their ingratitude and their ambition, by the which they were precipitate; wherein men may see how difficult it is to men, to acknowledge and confesse their sinnes in verity, and without hypocrisie. It may likewise bee seene in the Patriarks, who did so long dissemble their wickednesse, and the Gen. 42. cruell and inhumane conspiracie, which they had made against their poore brother, the which they did neuer acknowledge vntill such time they were compelled thereunto by the anguish and distresse whereunto God reduced them to put them in minde thereof; and *David* how long did he sleepe in his sinne, whereupon he neuer thought earnestly, vntill such time as he felt himselfe touched to the quicke by the hand of God, and that he found himselfe almost vndone, as he himselfe doth confesse it.

Psal. 32. *For night and day thy hand on me,*
So grieuous was and smart,

That

That all my blood and humors vvaſte,
To dryneſſe did conuert:
I did therefore confeſſe my faults,
And all my ſinnes diſcouer,
Then thou ô Lord didſt me forgiue,
And all my ſinnes paſſe ouer.

And *S. Peter* after he had ſo oftentimes denyed his Maſter, euen curſing and ſwearing that he neuer knew him; Would hee not haue perſeuered therein, and altogither haue abandoned the Church of God as wel as *Iudas*, and infinite more Apoſtates, that goe from it euery day, if Ieſus Chriſt had not caſt his eye vpon him, and by his looking on penetrated into his conſcience, for to make him to feele and weep for his ſinne? *Luk. 22.*

And *S. Paul* who like vnto a furious rauening beaſt, ſought euery where for Chriſtians to ſlay and deuour them; would he euer haue repented of theſe faules? But to the contrary, would hee not haue beene obſtinate and hardened, to haue ſpoiled and diſperſed the flocke, if the ſtrong hand of the Sheep-heard who watched ouer it, had not held him backe & ſtaid him ſhort, and compelled him perforce to know and feele the great euill that he had done? By theſe few examples may be cleerely perceiued that although men are couered and filled with an *Act. 9.*

infinite number of sinnes, they cannot neuertheleſſe know nor feele them, if God doth not giue them the grace to ſet them before their eyes; Which is the reaſon for the which in many paſſages of the Scripture, Penitence (which cõſiſts partly in the knowledge and diſpleaſure that man hath of his ſinne) is called the gift of God. For as wee cannot know God, nor the goods which we ought to ſeeke for in him, and hope for of his goodneſſe; if firſt we be not inwardly illuminated by his ſpirit, and outwardly taught by his word; Alſo wee cannot well know our ſelues, nor well found the vice & euill which is in our hearts, if the ſpirit of God doth not giue vs eies for to behold our ſelues, in the looking glaſſe of his law. For to ſee our ſelues and that which is in vs, we haue no eyes naturally, no more then that old *Lamia*, who as fables recount had eies which ſhee laid away in her houſe, becauſe ſhee would there ſee nothing, and put them on when ſhee went forth, to ſpie and obſerue what was done at her neighbours. Whereunto alſo agreeth the fable of *Eſop*, wherein is ſaid that we carry euery man his wallet, in the hinder part whereof we put our owne ſinnes that they may neuer come before our eyes, and in the forepart, the ſins

1. Tim. 2.

Gaspar.

of

of our neighbors, to the end that seing them we may haue argument to detract & speake euill of them. And it is a meruailous thing that our sins should be such great and dangerous diseases, and euen mortall, and that notwithstanding they are so litle sensible to those that by them are detayned; for we see how the Idolaters, hypocrites, ambitious, couetous, and voluptuous men doe solace themselues without sorrow, nor any whit complaining of their euill. Which is more, the Idolater hath neuer more pleasure, then when he beholds, kisses, and worships his Idoll; nor the hypocrite is neuer more content, then at such time as by the appearance of some counterfait vertue, he can insinuate himselfe into some good opinion, and purchase the estimation and reputation to bee vertuous; & the others neuer esteeme themselues more happy then when they peaceably enioy the honors, riches, pleasures of this world, which they desire; and the cause of all this is, that they haue no feeling of their euill, which is so much the more dangerous. As amongst the bodily diseases, the most pernitious are those that bring least paine, as Palsies, Lethargies, Apoplexies, & other cold Catarres, for such diseases are ordinarily incurable; which was cause in times *Simil.*

past to make an ancient man to say, he did well desire not to be sicke altogither, but if he were, he desired also to feele his paine: giuing to vnderstand thereby, that there is nothing more dangerous then to be sicke, and not to thinke they are so. What shall then become of vs, who neuer thinke wee are so vitious as we are, and alwaies to bee more vertuous then wee are? for wee neuer ballance nor weigh our vices with our vertues, but with false weights and false measures; by reason that when we weigh our vices we take the smal weight, and the great when it is question of our vertues, the which we alwaies thinke to bee greater then they are, by reason of this furious loue of our selues, the which stoppeth our eyes, and blinds our sight. And euen as the vapours and mists which euening and morning rise from the earth, being put betweene vs and the Sunne, make it seeme greater vnto vs then it is; so when we behold our vertues through this loue which couers our eyes, we iudge them alwaies to be more greater and more perfect then they are. What must we then doe to correct and amend this false iudgement which we haue of our selues, esteeming our selues more vertuous and lesse vicious then we are? we must learne to know

Simil.

our

our selues, and to that end meditate the law of God day and night, referring therevnto our thoughts, our affections, our wordes, our actions, and in summe all the estate of our life, as the straight rule, according to the which it ought to be measured. But because we are badde Schollers, and that we neuer vse a full and intire duety to apply our selues to this study; God like vnto a good Master and carefull for the profit of his children, is constrained oft times to take rods, to awake and set vs forward, and by sicknesses and other mortifications of our flesh, makes vs to acknowledge the corruption which is in vs, for there is nothing that rangeth vs better vnder the obedience of the will of God, then a good discipline (as saith *Esay*) that men learne iustice when the iudgements of God are vpon the earth. *Esay* 26.

Ere thou didst touch me with thy rod, *Psal.* 119.
I erred and went astray,
But now I keepe thy holy word,
And make it all my stay.

It is then a thing very profitable to man, to haue sicknesse and all other aduersities, which happen vnto vs, when wee can vse them well; for they make vs to know and feele our sinnes; As to the contrary health

and

and prosperity makes vs to forget them; for when in prime of age, we are healthfull and lustie, and that all things smile vpon vs, wee thinke vpon nothing but of leaping and dancing like to yong fawnes & yong beasts. And if any one should come towards vs then, to giue vs some instructiõs of our duty, he should lose his labour and his time; for there is nothing more fiere, more restie, more contrarie and indocible then a man cherished and made wanton by fortune, and puffed vp with his prosperities, which God reprooues in the people by his Prophet, I would speake vnto thee in thy felicitie, but thou wouldest neuer vouchsafe to hearken vnto mee; and such hath bene alwaies thy fashion from thy youth. And *Salomon* speaking of the prosperity of fooles, saith, that it is that which ruinates and makes them foolish. Surely saith *Xenophon*, it is very difficult for a man to be wise and happie also; and that being raysed vp to honour, and abounding in riches, and in pleasures, he should acknowledge himselfe to be dust and ashes, as did *Abraham*, or to be nothing but vanitie, as did *Dauid*; But to the contrarie all thinke themselues Gods, or halfe Gods, as we may plainly see in *Senacherib*, *Nebuchadnezzar*, *Antiochus*

Simil.

Ier.22.

Prou.1.

Gen.18.
Psal.39.

Isa.10.
Isa.14.

chus Theus, *Xerxes*, *Alexander*, King *Herode*, *Domitian*, who became so insolent and proud, by reason of their prosperitie, that they would compare themselues with God; Which *Philip* of Macedone considering, because that by the happie successe of his businesse hee should not come to fall into such an arrogancy, appointed one of his Gentlemen of his chamber, to say to him euerie morning at his awaking, Remember (*Philip*) that thou art a mortall man; and did verie wisely therein, foreseeing that prosperitie is a verie slippery thing, which makes men drunke, and sleepe more easily then doth sweete wine when men drinke it, or the whisling of a sweete ayre which is heard. The sicknesses then which doe awake vs, and make vs to acknowledge what is our condition, and that the sinne which is in vs, is the principall cause that brings them, are verie healthfull vnto vs, and we ought to take them as so many aduertisementes, which God sends vs that we should remember him, and do our dutie in seeking to him. The which we do when first we confesse our sins and faults before him, with a sorrowfull and contrite heart, with a feeling of his anger, & by the displeasure which we haue for

Simil.

Psal. 40.

hauing

hauing offended him; after we haue receiued so many graces and fauours which wee haue receiued from him in so great abundance, that we cannot not onely number and reckon them, but also sufficiently comprehend them. Hereupon to be the more stirred vp and pricked to the quicke with the feeling of our ingratitudes, we ought to re-
Gen. 1. member, that hauing bene created after the Image and semblance of God, and raised by that meanes aboue all the creatures of the
Gen. 3. earth, without hauing any regard to the dignitie vnto the which hee had called vs, wee haue not onely hid and darkened it, turning our selues wholy from Iustice, Holinesse and Veritie, which are the vertues by the which we may resemble him, for to follow the errors and vanities of the world, the fooliish desires and disordinate lustes of our flesh, briefe, for to walke in our owne waies, and to represent in the whole course of our liues, the picture and image of the diuell. After that hee had drawne vs out of the darknesse of ignorance, wherein wee were as it were buried, and raysed ouer vs the brightnesse of his face, by the preaching of his Gospell, and by the knowledge which hee had giuen vs of his sonne, that wee should follow him, who is the

light

light of the world, and to communicate no more with the workes of darknesse: But forsaking our guide, and the way which hee had traced vs, wee haue strayed in a thousand, and a thousand sortes, and like poore blinde men hauing no bodie to conduct and direct vs but our appetite and foolish fantasies, which are likewise blinde, wee haue beene many times at the very brinke of the ditch, and readie to fall therein and to be quite lost: If it had not pleased this good God, to surmount our malice, by his goodnesse, and to remember vs when wee had quite forgotten him. Moreouer hee had deliuered vs from the bondage of the diuell, and of sinne, which was a great deale more harder and cruell then that of Ægypt, and of Babilon could bee; and had set vs free, to the end that we should stand firme in the liberty which had beene so dearely purchased for vs, by the death of his onely and welbeloued Sonne. But how many times haue wee looked behinde vs, as did *Lots* wife, and not onely grudged at the leauing of our Ægypt, but also taken the way to returne thither, and to remit our selues vnder the yoake from the which wee were taken? louing better to liue shamefully and mi-

Iohn.1. Ephe.5.

Iohn.9. Heb.2.

Gen.19.

miserably vnder the tyranny of the diuell, of the world, & of our flesh, then happily & in honor vnder the reigne of the Son of God. Againe how haue we acknowledged this so great, & altogether incōparable grace which he hath done vnto vs, whē he came by manner of speaking to seeke vs in the brothels house, when being transported, & as it were possessed with a spirit of adulterie, we ran too & fro, and did abandon our selues to the diuell, our Ruffian, about all the high places where we meet with his pictures, adultering with him publikely, without being slayed neither with feare, nor shame, nor the reuerence of God, who was the spectator of all this stinking filthinesse: who neuertheless could not hinder it vntill he gathered & retired vs into his house, for to espouse & conioyne vs vnto him by an indissoluble band of friendship, requiring no other dowry of vs, but pudicitie and chastitie, and promising to forget al our life passed, prouided that afterward we would keepe faith & loyalty with him. Then considering now how often, and in how many sorts we haue broken our mariage, adultering with the world & the lusts & concupiscences of our flesh, some making their riches their God, others their belly, and their pleasures, and others their offices

and

and honors, worshipping our passions and cupidities, which we haue setled in our harts as vpon an Altar, and in the most eminent place of the Temple of God, which by that means we haue polluted & prophaned, and by consequent deserued to die the death, that is to say, to be quite razed out and exterminate. And what a shame and confusion is it for vs, that hauing bene elected & chosen out of the midst of the world, and of children of wrath which we were by nature, made the children of God to this end, to liue & die in his seruice, and to vow vnto him for euer, a loue, a feare, an honor & obedience with all our heart, & with all our strength? and in the meane time, that in our whole conuersation we haue shewed our selues rebellious, debauched & stiff necked, reiecting all discipline, stopping as did the serpēt our eares, because we would not be inchanted by the sweete voice of the Gospel, taking again our stony and vncircumcised harts, to the end that the promises, & ordinances of God, might be no more ingraued. How often hath our Pastor assaied to gather vs together vnder his wings as the Hen doth her chickens, & we would not? how often hath he knocked at our gates, & we wold not vouchsafe to opē? how many times hath he stretched forth his

Ephes. 2.

Mat. 23.

Esa. 65.

arme

arme to embrace vs, and we haue beene alwaies rebellious vnto him: when hee hath sought vs, we haue fled from him, when he hath called vs, wee haue not answered him, when he hath commaunded vs to follow him, we haue fained our selues wearie, when he hath beaten vs, we haue bene hardened, like vnto the yron with the knocking of the hammer; when he hath cherished vs, we haue flattered our selues, whether hee drew vs vnto him by promises, or astonied vs by his threatnings, wee haue growne obstinate not to beleeue the one, and to scoffe at the other: Briefe, what meanes soeuer he hath assayed to take vs, we haue kept our selues from him like vnto cunning beasts; *Item* we were his vine, wherein hee tooke all his pleasure, and in the which he had spared nothing, to till it well, and to fit it in all perfection; he had planted it with exquisite plantes, cleansed it, and pruned it, closed and shut it vp on euery side, for the hope which hee had to gather great store of fruite in the season. But it fell out all otherwise, for in steade of bringing him good grapes, we haue brought forth nothing but verjuyce, and crabbes; and it hath not stayed at vs, that we haue not beene quite cut off from the flocke,

Simil.

Mat. 21.

Esay. 5.

and

and that like vnto old and dry bauens wee haue not beene many times cast into the fire there to be burned and consumed for euer? What hath hindered also, that being barren trees, euen in the season and agreable times, as speaketh the Prophet, Iesus Christ finding no fruit in vs, did not curse vs at the same houre, as he did the Fig-tree? For with what excuse could wee couer our sterility? Were we not planted by the cleare running brookes of the word of God, wherewith we were continually watered; and neuertheless, wee haue brought forth nothing but thornes such as are in hedges? Seeing that the axe is laid to the roote of the tree, which bringeth not forth good fruit, who keepeth vs from being cut off by the rootes, and cast into the fire there for to be burned euerlastingly? We cannot denie but that we haue beene as vnprofitable straw, and that oft times we haue built with stubble, vpon the precious foundation of vs & of the Church; What then hath hindered, that we haue not beene carryed away with the winde, and that the fire hath not consumed vs and all our workes? In time past the Prophets reproched *Iuda*, that shee had iustified her sister by the dissolutions vnto the which shee had yet more abandoned her selfe then she.

Mat.21.

Mat 3.

1 Cor.3.

Ierem.3.

But we may well confeſſe, that we haue iuſtified them both, for what ſort of wickedneſſe haue we omitted or forgotten to commit? the impieties, the blaſphemies, the prophanation of the pure and legitimate ſeruice of God, the contempt of his word: hath not vniuſtice, oppreſſion, violence, rebellions, diſobedience, hatred, enuy, murder, adultery, detraction, reigned amongſt vs? If men make accompt of the goodneſſe of the earth, by the good fruits which it bringeth forth, being well tilled and well watered with raine from heauen, what will men ſay to the contrary of that which hath euery way abundantly receiued an infinite number of bleſſings from aboue from the father of light, & brings forth neuertheleſſe nothing but thornes and thiſtles? What duty haue we done, I ſay not of children, ſeruants and friends (as we were held) but of the leaſt creatures that are in the world, the which doe all contayne themſelues vnder the obedience of their Creator, without changing the roome or place which he hath appointed for them, without being weary of keeping it, and executing his commandement? Our fathers haue ſeene, and wee ſee after them, that the Heauens, the Sunne, the Moone, the Elements, the Beaſts, the Plants,

Heb. 6.
Iam. 1.

Planets, the Trees, haue alwaies kept one course since they were created, and kept a measure in their paces, and in all their motiings which God had giuen them, without going any iot out of their rancks, nor troubling the order which from the beginning was established in the whole world. But men haue alwaies beene *Anomians* and *Heteroclites*, and wee are worse then euer; And which is more, we see that for the most part, men for to heape vp the measure of all their other misdeedes, adde impudency vnto them, stopping their eares against all admonitions, and shewing in all their behauiours the brasen face of a strumpet. *Isa. 3.* Where is now in sinners the shamefastnesse which was seene in *Daniel*? Where *Dan. 9.* is that earthly face of the poore Publicane, who durst not lift vp his eyes to heauen, *Luk. 18.* for shame that hee had so often offended that good God? Where are the riuers of *Luk. 7.* teares, which ranne downe from the poore sinnefull woman, in such great abundance that they were sufficient to wash the feete of Iesus Christ? Where are the eyes conuerted into fountaines, as were those of *Ieremie*, with lamenting for the sinnes *Ier. 9.* and miseries of the world? VVhere is that bitternesse of heart, vvherewith

Luk. 22. Act. 2. *S. Peter* was seased vpon, as soone as his sinne came before his eyes? Where is that compunction and sorrow which the people shewed to haue after the admonishing which *S. Peter* made them, for that they had so vildly consented to the death of Iesus Christ, to obey vnto the appetite and desire of the high Priests? Where is this griefe and sorrow of heart wherewith *Dauid* was pressed, when groaning and sighing he said?

Psal. 6.
So grieuous is my plaint and moane,
That I waxe wondrous faint,
All the night long I wash my bed
With teares of my complaint.

Psal. 51.
Remorse and sorrow doe constraine
Me to acknowledge mine excesse.
My sinnes alas doe still remaine
Before my face without release.

Ionah 3. Where is that sackcloth and ashes, wherwith the Niniuites did shew that their repentance was good and intire, and with the which without doubt they shall at the day of iudgment condemne the debated and repented maskes, which we see in Italie and Auignon? Where is there any at this time who with griefe and displeasure that they haue for hauing offended God, doe teare their haire and plucke off their beards, as the Prophets required of those in their time

Isay 22. whom

whom they did exhort to penitence, to turne away the wrath of God when they were threatned with it, or to appease and quench it when they were bereaued by it? Where shall we finde any, that with a soule pierced through with griefe and sorrow, with an humble, broken, & contrite heart, as the Prophet *Ioel* demands it, with a sorrowfull conscience, with an intire & cleare displeasure of all feining hypocrisie, doth present himselfe before the maiesty of God, for to make a true confession of our faults vnto him, and in all humility to beseech and require his mercy to pardon them? By this may wee know what is the hardnesse of our hearts, the little feeling which we haue of our sinnes, the little feare that wee haue to offend God, the little loue and reuerence that vve beare him, and the little obedience vvhich vve render him: And being such, vvhat faith (O God) can vve haue in thee? Faith (as saith *S. Peter*) purifies the heart; What faith then can those pretend whose hearts are yet full of filthinesse and corruption; who haue them big and swolne vvith ambition, vvith pride, vvith couetousnesse, vvith voluptuousnesse, with impatience, with hatred, with enuy, and other such like carnall and disordinate passions & affections

Ioel 2.

Act. 10.

of the minde? Faith should regenerate and make vs new creatures, of earthly it should make vs heauenly, of carnall it should make vs spirituall men, of children of wrath and of darkenesse, children of grace and of light; Briefe, of Diuels it maketh Angels. VVhosoeuer then hath yet his heart fastened to the earth, and thinketh not at all or very little vpon those things that come from aboue; who Galat. 5. ioyne not with the Spirit to combate against the flesh; But being set vpon by his concupiscences or desires, presently yeelds the place vnto them, and makes himselfe their slaue; he that abuseth the grace of God, and in steade of preseruing and keeping it, liuing in his feare and obedience of his holy will, hath put it backe by a licencious life, whereto he abandons himselfe vnder a vaine confidence, which hee hath to finde it alwaies ready to excuse and couer all his faults, doth not he deceiue himselfe to thinke that he is faithfull, hauing no better faith then that of Diuels, nor that can any more assure them at the day of iudgement, then doth theirs? *Item*, doth 1 Iohn 3. 21. not faith take away from vs the iudgement Rom. 8. and condemnation of God, as saith Iesus Christ, that he that beleeueth commeth not

to iudgment; and *S. Paul*, that there is no condemnation for those that are ingrafted by faith into the body of Iesus Christ? Now those which liue according to the flesh, and that haue no feare to doe that which God forbiddeth; and to the contrary to omit that which he hath commanded, how can they auoide the sentence of death and malediction, giuen and pronounced in the law against all those that transgresse it, seeing withal that they doe it wittingly and willingly of set purpose? If their consciences condemne them, God who is more then their consciences, and who knowes and sownds their hearts to the depth, how can he be able to absolue them? *Item*, faith when it is true doth clothe vs with the iustice and spirit of Iesus Christ, which doe hold together and follow each other in such sort that the one is neuer found without the other. As then albeit that the spirit of God cannot reside in vs, but it must doe his worke, that is to say, but it must illuminate, sanctifie, quicken, guide and goueme in our counsailes, thoughts, affections, wordes, and actions; what faith doe wee thinke wee haue, if wee doe not shew it by a holy and laudable conuersation, mortifying and crucifying our flesh with all

Iohn 3. Psal. 44. Rom. 3.

Gal. 5. Ephes. 4.

the lusts thereof, putting off the old man with all his affections, shunning and detesting all sorts of vices, and applying our selues on the other side to all sorts of vertue, abstaining not only from euill, but also from all things that may haue any shew of it. And for conclusion continuing this exercise without any interruption vntill he end of our life? For if any one (as saith the Prophet) hauing done his duety by liuing well for a while, comes to stray and to decline from the strayte way before they bee gotten to the end; God will haue no remembrance of all his precedent iustices, and will not approue one of them when he shall come to heare his accompt; for he doth not promise saluation and life to those that haue begunne well; but to those only that with all alacritie and a heart inuincible haue continued vntill the end. And giueth not the crowne of prise and immortality, but vnto them that shal runne to the end of the race, and haue duely fought all the dayes of their life. For what good doth it to a Merchant that goeth to Sea towards the Indies to lade his shippe with some precious commodities, if after he hath escaped many perils, and sayled happily some fourteene or fifteen Moneths, hee comes to split his shippe and

1. Thess. 5.

Mat. 10.

Ezec. 33.

1. Cor. 9.

Epist.

to suffer ship-wracke before hee arriues at his port? All those that went out of Egypt vnder the conduct of *Moyses*, did not enter into the land of Canaan; for the most part stayed by the way, and were excluded from the rest which God had promised to their fathers, by reason of their incredulity and other vices, which the Apostle repeates in the first to the Corinthians. Also wee must not hope once to enioy the happy euerlasting life, which God hath promised and kept for his elect, if we doe not persuere vntill the end in the faith of his word, and the obedience of his holy will; the which is giuen to very few. Moreouer, faith, when it is true, is it not alwaies accompanied with a heate and vehemencie of Spirit, which brings it forth for to confesse the name of God, to sing his praise publikely, to preach and announce his Miracles euery where; also for to make a publike confession and profession of Iesus Christ and his Gospell, and without any feare, shame, or dissimulation, to maintaine and defend the truth constantly against all those that resist and will contrary it? But if wee will well examine our selues, and iudge truely and without any flattery of all our actions, wee must acknowledge and confesse, that amongst the

1. Cor. 10.

Rom. 10.

most

most of vs there is a maruellous slackneſſe, to doe our dutie in this behalfe, and that we haue bene very cold and timorous, when it hath bene queſtion to oppoſe our ſelues againſt the wicked, whom we haue heard and ſeene to blaſpheme the name of God, Ieſus Chriſt, religion and the truth, holding our peace, and ſuffering that in our preſence the honour of God was not onely ſtained and offended, but troden vnder foot, without opening our mouthes to ſpeake one word in the defence thereof. Ah what zeale haue we alſo ſhewed to redreſſe the Tabernacle of *Iacob*, which was quite throwne downe? What pitie and compaſſion haue we had ſeeing the ruines and horrible deſolations happened ſo long ſince to the poore Citie of Sion? Is there any man that can ſay, that he hath employed himſelfe and meanes as he ought, to reedifie the Temple of God, and cloſe againe the breaches which the enemie had made on euerie ſide of his Church? How many is there of vs to whom it cannot be iuſtly reproached, that hee hath bene too much more curious in building againe and repayring his owne houſe then Gods? For indeede there are very fewe that haue in ſuch recommendation as they ought the

Aggee.1.

pure

pure and legitimate seruice of God, for to reestablish it when it is broken and prophaned, and to preserue it when it is whole. And neuertheleſſe although that wee are ſo cold and negligent to procure that the Order and Eſtate of the Church ſhould be put into her firſt dignitie and ſplendour, and that God may be there preached, knowne, and worſhipped in ſpirite and truth, as is required in his word; there is none but thinke themſelues faithfull and Chriſtians, yea of the moſt perfect, although that they ſeeke not the kingdome of God and his iuſtice, but after other things, and then onely when there remaines nothing of his ſmalleſt buſineſſes to be done. If, to be ſhort, the moſt certaine iudgement that can be giuen of a good tree, is the goodneſſe of the fruite which it bringeth forth, we may alſo iudge of faith that it is good when it ſets our conſcience at reſt, and that in it we feele neither feare, nor miſtruſt, nor ſcruple, nor doubt, nor ſorrow, nor torment, that can trouble or call it in queſtion before God: but are altogether reſolued and aſſured to be abſolued in his iudgement, and iuſtified of all the faults and accuſations which the diuell may there propoſe againſt vs, by the meanes

Mat. 6.

Rom. 5.

of

Mat.20. 1.Thes.1. Rom.10. of the ransom which Iesus Christ hath there paied by his death and his bloud for vs, and by that payment wholy satisfied to his iustice; *Item*, when it incites and stirres vs vp to praise God continually, whether it be in prosperitie, for to be thankfull for it, or in aduersitie, for to prostrate our selues before him, and humbly to intreate him to deliuer vs out of it, or if hee dispose otherwise, at least to asswage and moderate it, and on the other side to be fortified in such sort, that in conforming our selues wholly to his will, we may beare it patiently as long as it shall please him. If finally it doth Gal.5. kindle and inflame vs with a loue of God, and of our neighbours, in such sort that we may boyle with desire to serue and honour God, to summon and induce as many as we can to know and glorifie him, and that we haue no greater sorrow and dispite then to see him dishonoured and blaspheme. And for our neighbours that we loue them as our owne flesh, and members of one bodie with vs, as our brethren, and children of one father which we and they haue in heauen; and that we make a demonstration of the loue which we beare them by all the effects and meanes that shall be possible vnto vs, desiring their good, their ioy, their

honours,

honours, their reſt, aduancement and aduantage as our owne; to aſſiſt them in all their neceſſities, with money, with counſaile, with fauour, with labour, with friends, with recommendations, and without any exceptions, with all that ſhall be in our power. Now who is he among vs, yea of thoſe that haue profited the beſt, and are the moſt aduanced in the knowledge and feare of God, that dares to boaſt to haue ſuch a faith, which were ſufficient to combat with the diuell and all the gates of hell, and to render vs inuincible againſt all the tentations wherewith we may be aſſaulted; and euen withdraw our thoughts and affections from the earth, and to rauiſh and lift them wholy on high aboue the heauens, in a certaine hope of the immortalitie and happie life, which God hath there promiſed and prepared for vs? The which hope would make vs altogether to forget the world, with all the glorie, pompe, pleaſures, riches, and magnificence thereof, and no more eſteeme of all thoſe corruptible things then of doung: becauſe of the taſte which it ſhould giue vs of the ſweetneſſe of the heauenly ioyes, and by the which it ſhould ſodainly blot out, and coole the feeling and remembrance of all other pleaſures, as it hapned to the three diſciples

Mat. 16.

Mat. 17.

disciples, in whose presence Iesus Christ was transfigured in the mountaine, for they had scarce tasted a little of the happy life: but in the same instant they lost the remembrance of all the things of this world, desiring nothing at all, but the continuance onely of that estate and happinesse, wherein they found themselues to be. Seeing then that faith, hope and charitie, which are the three principall vertues which ought to shine in the life and in all the workes of a Christian man, are imperfect and weake in vs, and that euen in the perfectest that can be found in the world, there be so many doubts, mistrustes, vaine feares, presumption, hatred, enuie, choller, and other like passions and desires, the which like vnto staines doe blot out the glosse and beauty of the vertues that are in vs; we must when it is question to present our selues before the face and maiestie of our God, with the sicke folkes that we desire to comfort and admonish, beginne by an humble confession of our faults; acknowledging first our ingratitudes, and the neglect, which hath bene in vs to heare and meditate his word, to put it in practise, to profit the gifts and singular grace, which he hath parted vnto vs; to consider and haue alwaies before our

Confession of the sicke.

eyes

eyes, the end and marke of our vocation, thither for to referre and addresse the whole estate of our liues, to walke in his feare, and not to soile his image which hath bene restored and painted againe in vs in our regeneration; to keepe faith and loyalty with him, which we haue promised in the alliance which he hath contracted with vs, to liue and die to his glory, to offer to him our bodies for holy and liuing Sacrifice, and not Rom. 12. to conforme our selues to this world, to liue and walke in spirit, that we do not accomplish the desires of the flesh; to walke as children of light, to stand firme in the liberty in the which Christ hath set vs free, Gal. 5. and to take heed that we be not brought Rom. 6. vnder the yoake and bondage of sinne: to fight valiantly against the lusts of our flesh, to resist the diuell, to hinder that sinne haue no domination nor rule ouer vs, so well to rule our life and all our fashions, that we may not onely be free from all crime and sinne, but also from all doubt; to looke carefully that our liberty be not occasion that our flesh goes astray, and that wee doe not commit any act that may bring scandall to our neighbours, or that it may in any sort induce our aduersaries to blame the name of God, and of Iesus

Christ,

Christ, and defame the religion we follow; to seeke for nothing but those
Col. 3. things onely that are from aboue, and to haue all our heart and our vnderstanding, our thoughts & our affections, and to make short, all our conuersation in heauē, to haue alwaies our lampes burning, and our selues prepared to waite for the comming of the Lord, and to be readie to follow him, and by his grace to do whatsoeuer he shall commaund vs: incessantly to pray and prayse God, and to depend vpon his prouidence, wholly to remit both our selues and our affaires vnto him, altogether to resigne our will vnto him, and to conclude, to loue him with all our heart, with all our soule, and with all our vnderstanding; and our neighbour as our selfe. After you haue propounded before the sicke all the faults which he hath committed, to astonish him, and by that meanes to prepare him to require, and receiue the grace of God, you must present before his eyes what he hath iustly deserued by the offences which he hath done, to wit, to be altogether deuoured by the wrath of God, whereof he hath made a heape, continuing in his sinne, and so long abusing of
Rom. 1. his patience and benignitie. *Item*, to be ouerthrowne with his iudgement, the which

(as

(as saith the Apostle) is prepared for all that disobey God, and singularly for those servants, who knowing his will, and being well informed of all that belongeth to their dutie, haue made no reckoning to acquite themselues of it. *Item*, that all the curses contained in the law, and ordained against those that transgresse it, fall vpon his head; seeing it hath bene his hap to deborde himselfe not onely once and twise by ignorance and frailtie, but to violate the holy ordinances of God wittingly and willingly, almost as many times as he hath bene incited and solicited by the diuell and his owne desires. *Item*, to be banished and shut out of the kingdome of heauen; seeing that the flesh according to the which hee hath liued; cannot inherite nor possesse it; for if our first parentes haue bene shamefully hunted out of Paradise, whither they had bene called after their creation, by reason of their disobedience; what doth man now deserue by so many rebellions and iniquities which hee drinkes and swallowes downe euerie day as if it were water?

Item, to be condemned to euerlasting death, and consigned for euer to fire and torments with the diuell and the reprobate,

seeing that it is the recompence and reward of sinne; and for conclusion, that hee hath deserued to be buried in hell, and there in the flame to suffer such torments as doth the euill rich man, for hauing disdained the poore and their afflictions, and hauing made no reckoning to succour them at their need, and vse such humanity towards them as he would haue desired of others, being reduced to like necessity. When the sick shall be thus brought downe, and that in the law as in a looking glasse, his iudgement & condemnation shall be represented vnto him, and when he shall be seene to be wounded and pierced with sorrow in his heart, then must be applied to his sore lenitiue medicines, and do as doth a mason when he cuts a stone, first they giue it great strokes with the hammer till they get out great flakes, & presently after they polish & plain it in such sort with the chisell, that the blowes are no more perceiued. So it must be that after the sicke hath bene so rudely intreated, and hauing by the rigorous threatnings of the law let him downe into hell, he is drawne vp againe by propounding vnto him the sweete and amiable promises of the Gospell, to the end that by the sweetnesse of this oyle, the biting sowernesse of the law may be sweet-

Luc. 16.

Simil.

Simil.

ted, and that the joy of the good tidings of the peace of God may make him to passe away & forget the sorrow & despaire wherein the law retaineth him; first he must be shewed, that the bond which was against vs, Col. 2. 14.
and the which lay in the ordinances, & was contrary vnto vs, hath bin blotted out, abolished, & fastned on the crosse of Iesus Christ. *Secondly*, that Iesus Christ hath brought vs again from the malediction and curse of the law, when he was made a curse for vs; (for it is written, cursed is he that hangeth on a tree) that the blessing of *Abraham* should come vpon the the Gentiles through Iesus Christ; to the end that wee should receiue the promise of the spirit of faith. That Christ is the end of the law, and of iustice to all beleeuers. And finally that by the perfect obedience which he hath rendred to God, obseruing all his commandements, without breaking the in any thing, or omitting one only little point of them, to the enduring of the cursed death of the Crosse for vs, because that such was the will of his Father; he hath procured a generall remission & abolition of all our sin, & an acquittance of all our debts & obligations, the which he hath paid not in gold, siluer, or precious stones, but with his owne blood, which is an incom-

purable price and ransome, and other and aboue he hath purchased vs his righteousnesse, the which being allowed vs by the faith and assurance which we haue thereof as well by his word and Sacraments, as his spirit which giues testimony thereof in our hearts, wee ought to take away all feare and apprehension that we may haue of our sins, of death, of the diuell, of the rigour, & malediction of the law, and finally of the wrath & iudgement of God. For to begin at our sinnes, being clouthed with the righteousnesse of Iesus Christ, we ought to assure our selues not onely that they are couered & hid from being perceiued and discouered before the eyes and face of our God, but altogether blotted out as it were with a sponge, and disperced as are the clouds by the Sun and the wind, and although they were as red as vermelion or scarlet, yet shall they become as white a snow, (as saith *Esay.*) And before him *Dauid.*

Rom. 4.

Isa. 1.

Psal. 51.

If thou with Isope purge this blot,
I shall be cleaner than the glasse,
And if thou wash away my spot,
The snow in whitenesse shall I passe.

And it makes no matter what manner of sinnes, nor in what number they be, so they be not sinnes against the holy Ghost, not

yet

yet in what sort and manner they haue been committed, whether by ignorance, weakenesse, or of set malice: for the sin cannot so much abound, but the grace of God which is procured vs by the death and iustice of Iesus Christ doth yet more abound. And although that the sinne being committed against the infinite maiesty of God, be also for that regard reputed infinite, yet that hinders not that the bloud of Christ, which by the eternall spirit hath offered him selfe to God himselfe without any spot, doth cleanse our consciences from dead workes, to serue the liuing God, as writeth the Apostle to the Hebrewes. For the diuinity being vnspeakably vnited to the humanity, in the person of Iesus Christ, it ensues by his omnipotence, that his death hath an infinite vertue to redeeme vs, and his iustice to sanctifie vs, and his life to quicken and make vs happy, inasmuch as being God, as he is stronger then the diuell, also are his workes more powerfull to saue, then are those of his enemies to destroy and to consume. His iustice hath more forces to iustifie vs, then sinne (wherevnto the diuell is author) hath to condemne vs, and his puritie to vnsoul and make vs cleane, then this filthy spirit hath by his filthinesse to defile vs. And his light is more strong for to illuminate

Heb. 9.

and lighten vs; then the darkneſſe of the Prince of the world to blinde vs; and his truth to inſtruct vs, then the errours of the father of lies to abuſe vs, briefe, his life hath more vertue to raiſe vs againe and quicken vs, then the enuie of this murtherer & homicide hath to kill and ſlay vs. Whereby wee ſee that the Sonne of God, (as ſaith S. *Iohn*) is not come into the world to any other end, but to deſtroy the workes of the diuell; and that in his bloud all our enemies, that is to ſay, all our ſinnes haue beene drowned, no more nor leſſe then in old time *Pharao* and the enemies of Gods people, were all diſcomfited and drowned in the red ſea. It is that ſtrong one which S. *Luke* ſaith, ſurpriſeth an other ſtrong one, whome he hath combated and ouercome, and from whom he hath taken all the weapons wherein he truſted; that is to ſay, ſinne, death, and the law, leading euen with him captiuitie captiue, when he aſcended into heauen; ſo that the diuell being ſo diſarmed, hath no more meanes to hurt vs, neither by our ſins which Ieſus Chriſt hath waſhed away in his bloud, neither by death which he hath ſwallowed vp dying, neither by the law, vnto the which he hath fully ſatiſfied, accompliſhing it, and ſubmitting himſelfe for vs to the curſe

which

which in it was obtained for vs. And albeit that he be alwaies our aduersarie, and that for the hatred that he beares vs, and the desire which he hath to hinder vs, and let vs from attaining to the felicitie from whence he was put away by his pride, he walks like a roaring Lyon round about vs, seeking whom he may deuoure; nevertheleſſe we may reſiſt him being ſtrong in the faith, and abiding ancred in the perſwaſion which wee haue of the remiſſion of ſinnes, which is euerlaſting, as is the vertue and efficacie of the death of IESVS CHRIST by the which it was obtained for vs: it is the freedome of the Church, in the which all that are faithfull ought to retyre themſelues as to bee in ſafetie; when they are purſued by their owne conſciences, and the other Sergeants of the iuſtice of God. VVherevnto *Dauid* alſo exhorteth vs. 1 Pet. 5.

Let Iſrael then boldly Pſal. 30.
In the Lord put his truſt,
Hee is the God of mercy,
That his deliuer muſt:
For hee it is that muſt ſaue
Iſrael from his ſinne,
And to all ſuch as ſurely haue
Their confidence in him.

And else where.

Psal. 51. *The beaten heart, the minde opprest*
O Lord thou neuer doest reiect,
And to say truth, it is the best,
And of all sacrifice the effect.

And Iesus Christ who is the soueraigne medicine of our soules, and who came into the world but to seeke those that were lost, and to heale that which was sicke; and (as saith the Prophet) to beare our infirmities; can he take more pleasure then to see vs comming towards him to be discharged for our sinnes? did he euer reiect a Publicane or sinner that came to present himselfe before him? (as saith the Prophet.)

Isa. 53.

Psal. 103. *The Lord is kind and mercifull*
When sinners doe him grieue,
The slowest to conceiue a wrath,
And readiest to forgiue.

We may plainly see it in the examples of the Publicane, of the woman sinner, of the prodigall, of the good theefe, of *Dauid*, of St. *Peter*, of St. *Paul*, and of the seruant that was indebted tenne thousand Talents to his master, which were acquitted him as soone as hee had confessed the debt, and had requested and prayed his master to haue pitie on him? Ha, to what end

Mat. 18.

hath the father sent hither his sonne? why was he annointed by the holy Ghost? Is it not to declare vnto the captiues that hee came from heauen to pay their ransom, and to draw them out of captiuity, and to the prisoners, that he is come to open the prison for them, and to the indebted, that he is come to acquit them, and to the sicke for to heale them? And the Apostles whith he hath sent throughout the world, as he was sent of his Father, what charge had they? was it not to publish the Gospell, that is to say, the remission of sinnes to all creatures in the name of Iesus Christ? If then that their labour be not in vaine, and that likewise of the faithfull Ministers which came after them; we must assure our selues of the remission of our sinnes. There is yet more, that if they were not pardoned vs in beleeuing him, the Birth, the Death, the Resurrection, the Ascension, the Intercession; Briefe, all the mysterie of Iesus Christ, should be as nothing, barren and fruitlesse, and our faith altogither vaine. *Item*, how could we beleeue him to bee our *Iesus* and our *Emanuel*, if he did not saue vs from our sinnes, and carry away by that meanes the enmities that are betweene him and vs, which came away and hinder him that hee

Isa. 61.

1 Mal. 1

1 Cor. 15.

Mat. 1.

Isa. 59.

Heb. 8.

Iere. 3.

can-

cannot associate with vs? What assurance would wee haue more, then that the new alliance which hee hath contracted with vs, was confirmed and ratified by his death, and the blood which he hath shedde, if hee had not forgotten all our iniquities, and did not write his lawes in our hearts by his holy Spirit: seeing that they are the promises and conditions, vnder the which it hath beene conceiued and yeelded? What fruit would come vnto vs of his Priest-hood, and of the Sacrifice which he hath offered to his Father for our redemption, if we remaine in
1. Iohn 2. our sinnes? If also it were not purposely for our sinnes, and not only for ours, but also for those of the whole world? How could we assure our selues that he is our Mediator and Aduocat, and vnder that assurance goe to the throne of grace, to obtaine mercy, & to finde grace to be aided in time of neede? Wee must not then doubte the remission of sinnes: And as saith *Dauid*,

Psal. 103. *God doth remoue our sinnes from vs.*
And our offences all.
As farre as is the Sunne rising.
Full defaut from his fall.

And how can we doubt of it, seeing wee carry it printed and sealed, not only in our hearts and consciences, but also in our bo-

dies.

dies, with the two great seales of the Chancellor of the Kingdome of heauen, to wit, Baptisme and the Lords Supper? Let then the sicke assure themselues, that beleeuing the remission of his sinnes, hee obtaines it presently; For hee dealeth with vs according to our faith. And *S. Ambrose* writes, that all that we beleeue we obtaine; for we cannot beleeue but what God hath told and promised vs, who is so faithfull and true in his promises, that euen the vnbeleefe and infidelity of men cannot abolish his truth. And although that the wicked reiecting and contemning the word and promise of God, hindes that by their contempt and obstinacy it doth not bring forth his effect, in not shewing the venue which it should haue to seue them if they did beleeue it; neuertheless that cannot preiudice others that receiue and obey it, nor hinder that beleeuing in it, and by faith receiuing it into their hearts, but they shall be quickened; euen as a man that should close his eyes against the light, and flie from it, cannot hinder, but he that openeth his eyes shall enioy and bee enlightened with it; For the light and colour are the obiects of the eye, which being opened, whole and well disposed, apprehends them presently. Also is the promise

Rom. 3.

Simil.

of

of God the obiect of the faithfull, which causeth that man reciueth it so soone as it is denounced vnto him, and that he hath heard it published; prouided that by the spirit of God his heart be before hand prepared; For otherwise if it should continue in its stony nature, the spirituall seede were not able to take roote therein, nor to fructifie no more then the bodily seede cast vpon a stone, or a land vntilled. The sicke being then thus resolued of the remission of all their sinnes, neede not in any sort to doubt but that they are in the grace and fauour of God, and that from thence they may infallibly hope for eternall life; For there is nothing that can exclude vs from it, but sinne only, the which being not imputed vnto vs, but being couered and quite blotted out, what is it that can hinder or keepe backe God from vs? And if by faith (as hath been said) we remaine conioyned and vnited in-
Ephes. 3. separably with him who is a fountaine of life, and the scope of all good things, what
Psal. 56. can we desire but we shall presently finde it in him? What mishap or misery can wee feare, being in his fauour? If he be with vs, who shall be against vs? Then are we assured that the good will that hee beares vs, shall be continued for euer, and that there

is no creature in the world that shall be able to turne it from vs (as writeth *S. Paul* to the Romans.) I am assured that neither Death, nor Life, nor Angels, nor Principalities, nor Power, nor things present, nor things to come, nor heigth, nor depth, nor any other creature shall bee able to separate vs from the loue of God which he beareth vs in Christ Iesus our Lord. And a little before this passage. What shall separate vs from the loue of Christ? shall it be tribulation or anguish, or persecution, or hunger, or nakednesse, or perill, or sword? All men then that haue beene ingrafted once by faith into the body of Iesus Christ, and by consequent adopted of God, and received into his faueur, and into his house as his child, neuer departs from thence afterwards; But as he is assured of his election by his vocation and iustification, which haue followed; also is he of his glorification, which is the conclusion, and as it were the crowne of his saluation. For the gifts and the vocation of God are without repentance; which the Apostle writes very plainly to the Romans. Those that he hath predestinate, he hath also called, and those that he hath called he hath also iustified, and those that he hath iustified he hath also glorified. And although that

Rom. 5.

Rom. 8.

there

there are alwaies many vices and infirmities in vs, and that it euen happens sometimes vnto vs to fall vtey heauily, as it happened to *Dauid*, *S. Peter*, *S. Paul*, and almost to all the Saints, yea the perfectest that euer were; neuerthelesse there is a point vpon the which we should be alwaies grounded, and which ought greatly to comfort vs, and vpbuild vs against all the assaults and temptations of Sathan; which is that which Saint
1. John 3. *John* saith, Whosoeuer is borne of God doth not sinne (meaning to death) for the seede of him remaines in him, and hee cannot sinne; because he is of God; which he
1. John 5. declares yet better else where. All iniquity, saith he, is sinne; but there is some sinne which is not to death; we know that whosoeuer is borne of God sinneth not; For by that hee giueth sufficiently to vnderstand, that faith and the word of God, which is in the soule and in the foundation, are neuer altogither drawne away and exterminate out of the hearts of the elect, and that by that reason they cannot commit that sinne which *S. John* cals to death. For although that faith bee sometimes as it were buried in them, hauing not any moueing, nor feeling no more then a dead thing; neuerthelesse, it is not altogither quenched,

no more then a fire couered in the ashes, although it neither shew his light nor heate; nor likewise dead no more then a tree in winter, when the sappe being drawne to the roote, bringeth forth neither flowers, nor leaues, nor fruit that shew any life, which neuerthelesse is clasped vp within, and hidden in the roote. There is the reason for the which *Dauid* speaking of the faithfull man in the 27. Psalme saith, *Sabel.*

Though that he fall, yet is he sure
Not vtterly to quaile. *Psal. 37.*
Because the Lord stretcheth out his hand
At needs, and doth not faile.
And eke his seede I will sustaine
For euer strong and sure, *Psal. 89.*
So that his seate shall still remaine
While heauen and earth endure.
If that his sonnes forsake my law,
And so begiene to swerue,
And of my iudgments haue none awe
Nor will not them obserue,
Or if they doe not vse aright
My statutes to them made,
And set all my commandements light
And will not keepe my trade;
Then with my rodde will I begiene
Their doings to amend,
And with scourging for their sinne,

When

When that they doe offend:
My mercy yet and my goodnesse,
I will not take from me,
Nor handle him with crafti nesse.
And so my truth forgoe.
But sure my covenant I will hold,
With all that I have spoke,
No word the which my lips have told,
Shall alter or be broke.

Psal. 23. And finally while breath doth last,
Thy grace shall me defend,
And in the house of God will I
My life for ever spend.

Psal. 30. For why his anger but a space
Doth last, and slacke againe,
But in his favour and his grace
Alwaies doth life remaine.
Though griefes of griefe and pangs full sore,
Shall lodge with us all night,
The Lord to joy will us restore
Before the day be light.

Psal. 65. The man is blest whom thou shalt chuse
Within thy courts to dwell,
Thy house and temple he shall use,
With pleasures that excell.

Psal. 119. Of thy goodnesse shall reward to me,
Thou wilt not Lord I frustrate be.

All these passages and others like out of the Scripture must be alleaged to the sicke

to

to strengthen their faith on euery side; and to furnish and arme it strongly against the inflamed darts and arrowes of the Diuell, to the end that on which side soeuer hee may shoote them, hee may not finde any place bare, where hee may reach or wound him; For wee must not doubt but then hee will vse all his forces, and all his sleights, for to shake our faith and to ouercome vs. But the meanes to defend our selues, is, to keepe our selues alwaies in our fortresse, and neuer to depart from the promises of God, what soeuer hee can alleadge to the contrary; Let vs propound vnto him that which I say, saith, that Israel is saued by the Lord, with an eternall saluation, and that we shall not be confounded nor ashamed from this time forth for euermore. Isay 45.

And elsewhere, The heauens shall vanish away like smoake, and the earth shall bee worne out like a garment, and the inhabitants thereof shall likewise bee abolished; But my saluation shall be for euer, and my iustice shall neuer faile. Isay 51.

And to the end that the demonstrations which hee hath sometimes made vs of his anger, doe not beget in our hearts too great a feare, whereof may follow a mistrust of him, and of the promises of saluation which hee hath made

vs, let vs heare what saith this Prophet, speaking to the Church in the name of
Isay 54. God: I haue forsaken thee for a little while, but I will gather thee againe by great compassion: I haue a little as in a moment of indignation hid my face from thee: But I haue had compassion on thee by an euerlasting benignity, saith the Lord thy Redeemer; And this shall be as *Noahs* waters, for as I sware, that I would no more passe the waters of *Noah* vpon the earth; So haue I sworne that I will no more bee angry with thee, and will reprooue thee no more. For although that the mountaines bee moued, and the little hils shake, my mercy shall neuer goe from thee, and the alliance of my peace shall not stirre, saith the Lord, who hath compassion ouer thee. God in *Ose* to this purpose saith vn-
Ose 2. to his Church, that hee will espouse her for euer in faith, iustice, verity, mercy, and iudgement; declaring thereby vnto it, that the alliance that hee will contract with it, shall bee firme and inuiolable, and for to bee such as hee shall sound it in himselfe, that is to say, in his mercy, verity, and iustice, requiring only that it walke vpright before him, and that in all its wayes it follow a roundnesse and in-

integrity, keeping it selfe as much as it may from deceit and hypocrisie. Which must bee diligently noted; for the Diuell for to astonish vs, and to make vs to doubt of the effect of the promises of GOD, when wee are ready to appeare in iudgement, and when being adiourned, our cause is ready to bee called vpon; if hee see that we stand firme, and that for to answere thereunto, wee are setled vpon the word of his Gospell, in the which hee offereth vs his grace, hee yeelds vnto vs that God is true in all that hee saith, and likewise that he offers vs his grace and life by his promise; But that hee is hindred from accomplishing it, and exhibiting that which hee hath promised by our indignity and vnworthinesse, because that hauing so much offended him, euen since wee were illuminated and regenerate by the knowledge of his truth, and that hee hath done vs so much fauour as to receiue vs into his family, and to adopt vs for his children, wee by our ingratitude haue made our selues altogither vncapable of these benefits, and vnworthy, that hee should fulfill the promises which hee hath made vs. Therupon to driue back this temptation, which is the strongest and most dangerous wherewith wee can be assailed;

Wee must first note, that as the only good pleasure of God, hath beene the beginning and only motiue, by the which hee hath beene induced to desire to contract an alliance with vs, and to offer vnto vs the promise of saluation, by the which hee declares himselfe our God, and receiues vs to bee his people, that also his grace is the only meanes, that may stirre him vp to accomplish it towards vs. By the meanes whereof Saint *Paul* said, that the reward of sinne is death, but that grace is life; Although that to dispose well and set downe the *Antithese*, it seemes that hee ought to haue said, to oppose member against member, That as life is the reward of our righteousnesse, also is death of our sinnes; But to giue vs to vnderstand, that life which is the effect of the promise, is gratis as well as is the promise which offereth it vnto vs, hee hath wholly attributed it to the grace of God, without making any mention of our workes, nor vertues. Whereunto ought to bee referred that which hee alleageth in the two and thirtieth Psalme, where *Dauid* declares that the beatitude of man consists in that God alloweth him his iustice without workes, saying, Happy are they whose ini-

Rom. 6.

iniquities are remitted, and whose sinnes are couered; Happy is the man vnto whom God hath not imputed his sinne. Seeing then that the beatitudes which God offereth vs in his promises are not graunted in the contemplation and fauour of the merits and vertues which are in man, but by the only grace of God, thence it followes that as the price and dignity of our workes, cannot purchase vs euerlasting life, that also our indignity and vnworthynesse cannot hinder vs from attayning it. For it is a meere gift of God, which hee bestoweth on whom hee pleaseth, according to his mercy, and not according to the merit of our iustices, the which are not only imperfect, but also defiled with much filthinesse, by reason that our hearts from whence they proceede, can neuer bee so well cleansed in this world, but there doth still remayne much corruption whereby they are contaminate; Which is the cause that the Prophet prayeth God so feruently not to enter into iudgment with him.

In iudgment with thy seruant Lord Psal. 143.
Oh enter not at all,
For iustified be in thy sight,
Not one that liueth shall.

And elsewhere.

Psal. 130. *O Lord our God if thou dost weigh*
Our sinnes, and them peruse,
Who shall then escape, and say
I can my selfe excuse?

And that S. *Augustine* in his booke of Confessions saith this good and memorable sentence; Mishap to all our righteousnesse, if it be examined and iudged without mercy. But neuertheleſſe that cannot hinder, but God will giue vs eternall life as he hath promised; prouided that wee know, feele and confesse our indignity; For there is nothing that makes vs capable, and (if it may bee so spoken) worthy of the fauours and blessings of our God, but the knowledge and feeling which wee haue in our selues to bee altogither vnworthy of them. And what worthinesse could bee noted in the Theefe hanged vpon the Crosse, at one of the sides of Iesus Christ, who had continued in his theeuery and wickednesse vntill the extremity of his life, without euer hauing knowen his Sauiour, vntill the houre that hee was ready to giue vp the Ghost? And neuertheleſſe, hee had no sooner opened his mouth, generally to confesse and to require the mercy of Iesus Christ, but it was presently said vnto him, Thou shalt bee this day in Paradise with me; What worthinesse was there in the poore Publicane,

Luk. 23.

Luk. 18.

who for the great shame and horror which hee had of his life passed, durst not lift vp his eyes, yet neuertheleſſe presently when hee had acknowledged his pittifull and miſerable estate wherein hee was, and prayed God to haue pitty on him, then al his sinnes were forgiuen him, and hee went home iuſtified? What dignity was found in Saint *Paul*, when hee went to Damascus transported with rage and furie, to informe himſelfe according to the commiſſion which he had obtained of the high Prieſt, of all thoſe that did confeſſe the name of Ieſus Chriſt, & to bring them bound and shackled to Ieruſalem, to the end to proſecute against them, & to cauſe them to be condemned to death? And neuertheleſſe, although he was ſo horrible a blaſphemer of Ieſus Chriſt and his Church, and by that meanes vnworthy, not only to bee of the number of the Apoſtles (as hee himſelfe confeſſeth) but alſo of the sheepe, God forgetting in an inſtant all theſe iniuries which had beene done to him and to his Church, made an elected and choſen inſtrument of him, and a trumpet choſen among all his fellowes, for to publiſh his Goſpell throughout the world. Who will ſay that hee had any regard to his merit, and to the dignity of his geſtures and actions, when hee raiſed him to ſuch a

Act. 9.

degree of honour, and hath done him as much or more fauour then to any of all his fellowes. Seeing that hee himselfe doth so highly magnifie grace whereunto hee attributeth all that hee euer thought, said, or did, that was commendable; It is then the only grace of God that is the foundation and meanes of the life which wee hope for; as it also is of iustice and holynesse, by the which wee attayne it. Which Iesus Christ plainely teacheth vs, when speaking of his sheepe, hee saith that they heare his voice, and follow him, and in the meane time that hee giueth them eternall life; signifying thereby that it is freely graunted vnto them, and of meere gift, and not in contemplation and respect that they haue heard his voice, and followed his steppes. Which also cannot bee gathered by the wordes of *Moyses*, in the twentieth of *Exodus*, where God promiseth to continue his mercy to a thousand generations towards those that loue him, and keepe his commandements; Whereupon wee must note, that he promiseth no other recompence to his seruants for all their seruices, but to vse mercy towards them and their posterity. As much may we obserue in the foure and twentieth Psalme where the

John 10.

Exod. 20.

Pro-

Prophet speaking of those that shall goe vp into the mountaine of the Lord, saith, that it shall be a man,

Whose hands are harmelesse, and whose heart Psal. 24.
No spot there doth defile,
His soule not set on vanity,
Whose heart hath sworne no guile.

And addeth afterward.

Him that is such a one, the Lord
Shall place in blessefull plight,
And God his God and Sauiour,
Shall yeeld to him his right.
This is the breede of Trauellers,
In seeking of his grace,
As Iacob did the Israelites,
In that time of his race.

For to giue to vnderstand, that what duty soeuer wee haue done in obeying to God, in washing our hearts from all euill thoughts and affections, and our handes from all euill workes, in humbling our selues vnder the hand of God, and presuming nothing of our selues, nor of our vertues; neuertheless that for all that, we shall not goe vp into the mountaine of our Lord, but that it shall bee only in fauour of the grace which hee giueth vs, and of the mercy that it pleaseth him to shew towards vs. And it is much better (to comfort

and

and assure vs our hope entirely, that it be grounded vpon his mercy and truth, which are firme and immoueable, then vpon the dignitie of our workes and vertues, which are so imperfect. Now when yee shall see the sicke well resolued of the remission of all his sinnes, and that in his heart there shall no more remayne any feare of them, that doth any more trouble his conscience; then you must proceede farther, and arme him against the horrour and apprehension that hee may haue of death, in shewing vnto him out of the word of God, that it hath bene done away, and swallowed vp by the death of Iesus Christ, who speaking by the mouth of the Prophet, sayeth to Death, O Death I will be thy death. For seeing that the sting of death is sinne, and the power of sinne is the law, Iesus Christ accomplishing the law for vs, hath by that meanes taken away the sting of death; so that it can hurt vs no more; And likewise broken the power of sinne, so that it can no more condemne vs. And although the decree and ordinance of God beares, that all men must die, and that being come out of the dust, they shall returne to dust againe: neuertheless to speake properly, the separation

Ose.13.
1.Cor.15.

paration of the bodie and the soule in the faithfull man, ought not to bee called death. Also IESVS CHRIST speaking to his Disciples of *Lazarus*, who was dead, tolde them, that hee slept. This manner of speaking is very vsuall in the old Testament, to signifie the death of the Fathers. S. *Paul* vseth it also when hee writeth to the Corinthians and Thessalonians, of those that shall be departed before the day of the resurrection, which he calleth sleeping. But he speaks yet more magnificently in the Epistle which hee writeth to the Philippians, where he calles the departure of soules from bodies, dislodging. Which agreeth well with the saying of Iesus Christ, who being desirous to aduertise his Disciples of his approaching death, said vnto them, That the howre drewe neere, that hee was to passe from this world to goe to God the Father; calling the corporall death a passage by the which we must passe out of this vale of misery, for to enter into the fruition and possession of a Paradise that is to say, of a place of assured rest, and full of delectation. The which the ancient Greekes haue also taught by the name which they haue giuen to death, calling it, *Thanaton*, which is

Ioh.11.

1.Cor.15.
1.Thess.4.

Phil.1.

Ioh.13.

as much to say according to the *Tymologie* which *Tremiste* hath giuen of it, that *ano eis ton theon*; in French is, now vp to God, and *Telestin eion ei teletin*, consecration: as if he would say that death is like vnto a solemne ceremonie, by the which the faithfull are altogether consecrated and dedicated to God, for afterwards to apply themselues to no other exercise then to sing the praises of God and to sanctifie his holy name. And for that Mat.20. regard Iesus Christ did also call it Baptisme, because that by death we passe as by a port, and thorow a water to arriue in a place of rest and pleasure whither we pretend. And if the bodie which the Greekes call *Soma*, to shew that it is a sepulcher to the soule, which they call by a name comming very neere to the other, to wit, *Sima*, where it seemes that during this life it is as it were buried and interred; when it pleaseth God to take it away, is it not as if he made it to come out of a tombe, and that he raised it. What occasion then can men haue to flie from bodily death, and to abhorre it so; seeing that separating the soule from the bodie, it puts the soule out of prison, and sends it in libertie to heauen, there to be receiued into the bosome of Iesus Christ, and to enioy with him and all the happie spirits

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the euerlasting consolations which are there promised and reserued for the elect? And the bodie on the other side in the earth, as in a bed, there for to sleepe and rest at his ease, without that his slumber be any more interrupted or troubled, neither by troublesome dreames, nor by cares and solicitudes, nor by feares, nor by alarmes and violent noyses, nor by any other occasion whatsoeuer, and that vntill the day of the resurrection, in the which it shall be awaked by the sound of Gods trumpet, & reunitted to the soule, hauing lost his mortalitie, corruption, dishonour and weakenesse in the earth, and bing clothed againe with glory, force, immortalitie and incorruption. Wherin we may see that it is without reason that men are so greatly affraid of the bodily death; the which for a time separates the body from the soule to the great profit of the one and the other; For the bodie is by that meanes out of all danger, not onely of sinne and of miseries which it draweth along with it, but also of all temptation, lying & resting in the earth in assured hope of the resurrection and euerlasting life. And although it seeme to be altogether depriued of life in the earth, because that the soule departing from it, leaues it without any mouing, or feeling 1.Cor.15.

feeling, and also that it rots and is reduced to dust; neuertheleſſe being alwaies accompanied with the ſpirit and infinite vertue of God who quickneth all things, it is not altogether ſeparated from life, as ſaith S^t. *Paul*; If the ſpirit of him that hath raiſed vp Ieſus Chriſt from the dead, dwelleth in vs, he that hath raiſed him vp wil alſo quicke your mortal bodies, becauſe his ſpirit dwelleth in you. And it is the reaſon for the which elſewhere, he being willing to giue vs a picture of the reſurrection to come of our bodies, doth propound it vnto vs vnder the figure of a ſeed put into the groũd, which hath life in it ſelfe; although that being in a garner it hath no ſhew of any, and that holding it in our hands we can iudge no otherwiſe of it but that it is a dead thing; neuertheles, whẽ it is put into the earth, where it might ſeeme that the life which ſhould be in it, ſhould there bee quite ſtifled and ſmothered, it ſhewes it ſelfe, and comes forth euen as out of the rottenneſſe, from whence we ſee ſpings the ſtalke, which afterward taketh nouriſhment and growth, which are effects and demonſtrations of the life which was hid therein before it was put into the earth. And albeit that God in the Scripture calles himſelfe the God *Abraham*, euen after his

Mat. 22.

death,

death, and that he is not the God of the dead, but of the liuing, from thence it followes that not onely the soule of *Abraham* which he hath redeemed by the death of his Sonne, is yet liuing after it is separated from the body; but that also the body which doth participate in this same redemption, and which is vnited and incorporated with IESVS CHRIST, for to bee of his members, and which finally hath beene consecrated and dedicated vnto God, to the end that hee should dwell in it as his Temple, is not depriued of life, euen at that time when it is rotted in the earth. Because that it is alwaies accompanyed with the grace of God, and comprehended as well as the soule in the euerlasting alliance, which hee hath made with his people: the which alliance is a spring and veine of life, not vnto the soules onely, but vnto the bodies also of all the faithfull. And if as saith S^t. *Iohn* in his reuelations, those are happy that die in the Lord, and there is no beatitude without life; from thence wee must conclude of two thinges, the one, eyther that the beatitude commeth not to the bodie, or if it doth reach to it, that it is not exempt from life lying in the earth. For although that beeing

1. Cor. 3.

Reuel. 14

all

all worme-eaten it doth not in such estate shew any appearance of life, yet doth it alwaies retaine as it were a seed thereof, and budde, which shall appeare at the day of the resurrection, when the Spirit of God powring his infinite vertue vpon our bodies, it shall raise them, and shall adorne them with glory and excellency, which God hath promised to his elect. And euen as in an egge there is a chicken, and life hidden, the which is put in euidence when the hen commeth to heate and broode it with her heat; so the immortality and life, to the participation whereof as well our soules as our bodies haue bene called from that time that by faith we haue receiued the Gospell, (which is a word of life, and an incorruptible seed) shall be as it were disclosed at the latter day by the power of our God, who will renue vs as the heauen, the earth and all other creatures, which thē shal be deliuered quite from the bondage of corruption. Whereof we are also assured by the Baptisme which hath bene communicated vnto vs in the name of the Father, of the Sonne, and of the holy Ghost: for the water which hath bene powred on our bodies, & which the Scripture calleth the washing of regeneration, is not to assure vs that our soules onely are washed

Simil.

1. Pet. 3.

Rom. 8.

washed and cleansed in the bloud of Iesus Christ, by the remission of our sinnes; but also our bodies: And that both together, being couered and cloathed with the iustice and innocency of the Sonne of God, and of vs and aboue sanctified by his Spirit, are presently put in possession of life, and altogether freed and deliuered from the bondage of death, which hath no power (as we haue said) but there onely where sinne reigneth, which is the onely cause of death. The Lords Supper, in the which by faith taking the bread and wine which therein are administred by the Minister, we are receiued to the participation of the flesh and bloud of Iesus Christ, and so vnited and incorporated with him, that for euer (as saith S. *Iohn*,) he dwelleth in vs, and we in him, doth it not also assure vs, that being inseparably conioined with life, and the meanes of life, wee cannot die neither in soule nor in body, by the meanes of this vnion, which is common to both of them? The bodily death then should not seeme so horrible and fearefull vnto vs as it is to many, who are affrighted with it, as are children with a maske and false visage; for if a mother did present her self before her child in a shape monstrous and hideous to behold, he would be afraid

Ioh. 6.

Simil.

of it, and crying, would runne from it; but as soone as she hath lifted vp her maske, and that he knoweth her againe, he will runne towards her to embrace and kisse her. We also to be delivered from this naturall feare and fright which we haue of death, we ought to vnmaske it, and looke vpon it now in the forme whereunto Iesus Christ by his death hath brought it; for euē as by his crosse he hath discharged vs of the curse vnto the which we were bound, and hath conuerted it into a blessing for vs; also by his death hath he not onely ouercome it in vs, but also quickned our death: insomuch that now it is a hand of health vnto vs, and a port to enter into the kingdome of heauen, and to take possession of the most happy life which God hath promised to his children. That which maketh vs so to feare it is, that we behold it in the loking glasse of the law, which represents it vnto vs a fearefull figure to behold, and in guise of a Sergeant armed with the wrath of God, & all the threatnings and curses propoūded in his law against all those which transgesse it; who comes to do his exploit, and to adiourne vs presently to appeare before his iudgement seate, and there to heare a sentence of the last & soueraigne Iudge, by whom we may be sent into an euerlasting

euerlasting fire, without hope of consolation, nor to haue euer other company, but that of diuels to torment vs. Which happening, it is not possible when death presents it selfe so before our eyes, but we must haue such an apprehension, that it were sufficient altogether to confound & cast vs headlong into the gulfe of despaire, if it did continue long. But for to turne it from vs, we must do as they that haue their sight dimmed & dazelled, which being too long setled vpon a colour too glistering, for to get it againe, they turne and cast it vpon another which is more cheerefull, greenish, & delightsome: Also to get our spirits againe when we feele them straied from vs, because of the apprehension which the law hath giuen vs of death, we ought to behold the image therof in the looking glasse of the gospell, in the which Iesus Christ propounds it vnto vs as faire and more gracious and amiable, then *Moses* in his law had shewed it vs vgly and fearefull, without that she hath any more sting to pricke vs, nor cordes, chaines, or bands to retaine vs vnder her power. For Iesus Christ rising againe, hath broken them as *Sampson* in times past by a meruellous strength brake (as if it had bene a small twined flaxen thred) the great cords and

Smith.

Act. 2.

cables, wherewith the Philisthies thought they had so straitly bound and shakled him, that he could neuer haue escaped them. And neuertheleſſe, they found themſelues deceiued, when thinking to haue ſet vpon him with great fury and impetuoſitie, they ſaw him breake them as eaſily, as another man would a towe threed halfe burnt. So death thinking, by cauſing Ieſus Chriſt to die, that he had ouercome all, and brought all vnder his power, and ſo aſſured his Empyre, that it ſhould neuer bee ſhooke, found her ſelfe vanquiſhed and beaten downe, in ſuch ſort that ſhe ſhall neuer be able to riſe againe: as the Apoſtle writes to the Corinthians, 1.Cor.15. that death hath bene ſwallowed vp of victory, to wit, that which it had thought to haue obtained, when it cauſed Ieſus Chriſt to die. Then death ought not to be fearefull for the reaſons which we haue deduced, but to be wiſhed for, for thoſe which we ſhall deduce hereafter. For firſt it puts our ſoules in libertie, and deliuers them from the torments, anguiſhes, feares, miſtruſties, cares and deſires, wherewith they are cruelly tortured whiles they are incloſed in the filthie priſons of our vicious, mortall and corruptible bodies. And deliuers likewiſe our bodies from innumerable dangers whereto

they

they are exposed as well by sea and by land, as in all places where they are to be found. *Item*, from so many sorts of diseases, and languishings which do undermine and consume them with insupportable dolours. *Item*, from the necessitie and paine of labour, vnto the which they are made subiect by sinne. And finally from a continuall care which they haue to acquire and seeke after the meanes to be nourished, cloathed, lodged, and furnished with all things necessarie for their entertainement. But all that is nothing in regard of the good which it doth vs, putting vs out of the danger of sinning any more, and of being any more tempted of the diuell, of the world, and of our owne desires, which cease not to solicite vs to do euill, and to prouoke vs incessantly to offend God, and by that meanes to draw vpon vs all the curses, wherewith he threatens in his lawes all those that transgresse them, and disobey him. With what heate and vehemencie? with what sighes and groanings did the Apostle desire and demaund of God, that he would deliuer him from that pricking which he felt in his flesh from that Angell of Satan that buffeted him? And after that long and lamentable complaint which he maketh of this law, which he saw

1. Cor. 12.

Rom. 7.

in his members against the law of his vnderstanding, & rendering it captiue to the law of sin which was in his members: vpon the conclusion of his discourse, what a lowde cry commeth he to call from the bottome of his heart? Miserable man that I am, who shal deliuer me from the body of this death? whereby a bodie may know the mourning, which this holy man made, to see in himselfe the tyranny of sinne, and to feele the violence which it vsed towards him, constraining him to doe the euill that he would not, & to forsake the good which he desired to do with all his heart. O then happy death, who puttest vs out of so cruel & troublesome a bondage. Who shall also consider what a miserie it is to liue euen in the middest of the Church amongst barbarous people, and such as the Apostle foretold should come in those latter times, to wit, people louing themselues, couetous, boasters, proud, scandalous, disobedient to father and mother, vnthankfull, contemners of God, without naturall affection, backbiters, without temperance, cruell, hating the good, traytours, rash, puffed vp, louers of the pleasures rather then of God, hauing a shew of godlinesse, but denying the forme thereof. And to be on the other side, inuironed and be-

2. Tim. 3.

besieged on euery part, by people coniured and mortall enemies of the Gospell of Iesus Christ, and of his Church; mad and rauening dogs and wolues, phrenticke, dispiting God and his graces, curious, violent, outragious, prophane, blasphemers, hauing neither faith nor law, nor feare, nor conscience, that can reproue or retaine their malice; who I say shall regard what an anguish it is to conuerse in the middest of a nation so wicked and peruerse; and to be constrained to see their abhominable impieties and sacriledge, and heare their horrible blasphemies, which without feare and shame they disgorge against heauen, against the throne and Maiesty of God; and will not complaine of the length of his life, and say with *Dauid*?

Alas too long I slacke Psal. 120.
Within the tents so blacke,
Which Cedars are by name,
By whom thy sucke elect,
And all of Isaacks sect,
Are put to open shame.
With them that peace did hate,
I came a peace to make,
And set a quiet life;
But when my tale was told
Causelesse I was controld
By them that would haue strife.

Elias seeing that the people of Israel had
1 King. 18. forsaken God, and had altogether abandoned themselues to Idolatry, and on the other part the strange cruelties that *Achab* and *Iesabel* did vse and exercise against the Prophets, and seruants of God; being glutted and wearie of his life, hauing cast himselfe into the desert vnder a banke, prayed God to take him out of this world, that he might see no more that which he had seene in it. Also it is not possible that a man of a good heart, seeing the disorders and confusions that are this day in the world, and that euery where (excepted a very few places) godlinesse and iustice are turned vpside downe, faith and the feare of God, vertue and veritie banished and exiled out of the companie of the most part of men; but hee must in his heart feele strange griefes: and that for to turne away the sight of such pitifull spectacles, would not wish his soule quickly to bee dislodged out of this earthly Tabernacle, for to take and haue his dwelling in heauen, where we hope for a permanent Citie, and a habitation furnished and assured against all dangers, and that then shall bee fully accomplished that which the Prophet saith,

Against

Against all dangers from henceforth,
Thy soule he will preserue,
And to thy deedes for euermore
A happy end reserue.

And that which ought to increase this desire, is, that going from hence, we shall be sodainly transported into heauen, where we shall see God face to face, and Iesus Christ in his glory; Which is a sight that rauisheth the Angels, and all the happy Spirits, in such sort that they desire nor seeke after any thing else for their perfect contentment, as saith the Prophet,

I set the Lord still in my sight, Psal. 16.
And trust him euer all,
For he doth stand on my right hand,
Wherefore I shall not fall.

The Queene of Saba hauing seen *Salomon* 1. Kings 10.
and vnderstood his great wisedome by the resolution which he had giuen vpon all the points and questions, which shee had propounded vnto him, hauing moreouer diligently considered and marked the order and great state which hee kept in his court; being as it were rauished, and as it were out of her selfe, shee cryed out; O how happy are the seruants of thy house, that may behold thy face euery day, and vnderstand the profound wisedome which distilleth incessantly

santly from thy lips? How much more happy shal we then be then they, fully enioying the glorious face of our God? and all the treasures of his diuine patiẽce being opened vnto vs? If *Moyses* be esteemed happy, & hath bin held for one of the greatest Prophets in the world, because he saw Gods hinder part only, what shall we be when wee shall see him face to face, & such as he is? Many kings and Prophets in the time of the Fathers, did feruently desire the cõming of Iesus Christ, & would haue thought themselues happy to see God manifested in the flesh, as *Iohn Baptist, Simeon*, & the Apostles saw him; what felicity ought we at this day to esteem it, when by death wee are so happy to see him in his glory & maiesty, clothed with his roial robe, sitting on the right hand of God his Father, hauing authority and power in heauen and earth, to gouerne & dispose of all things according to his good pleasure, and holding al his enimies as a foot-stoole, vnder his feete? When he transfigured himself in the mountaine, *Peter, Iohn*, & *Iames*, because they had only seen as it were passing by, a small splendour of his glory, were sodainly so rauished and transported with it, that forgetting in an instant all other things, they desired for all happinesse, but that the pleasure which they

felt

sent at this houre, might alwaies continue with them. Then let vs now thinke, if a little patterne, and as it were a small drop of the life and glory to come, hath had so much power as to rauish the Disciples & to transport them forth of themselues; what shall become of vs, when according to our hope we shall haue the whole power, and shall drinke in that brooke, or to speake better, in that Sea of pleasure, and all perfect contentment, when this sempiternall happinesse whereof the Prophet speaketh, shall bee powred on our heads? Moreouer, shall not this ioy redouble when with Iesus Christ we shall see and behold all this faire and noble company of Angels, Archangels, Principallities, Powers, Patriarks, Prophets, Apostles, and Martyrs, and generally all the Church triumphant of the happy Spirits, who occupy and exercise themselues in nothing else, but without ceasing to sing the praises of God, saying, Holy, holy, holy, Lord God euerlasting, which was, which is, and which shall be for euer? *Item*, To him that sitteth on the throne, & to the Lambe, be all honor praise, glory and power, for euer and euer. In times past it was a wonderful thing to see the assembly of all the Tribes of the people of Israell in Ierusalem, when that *Salomon* after

Reuel. 4.

Reuel. 5.

1 Kings 8.

after hee had made an end of building the Temple, would solemnely dedicate it, with an infinite number of Sacrifices, with perfumes and sweet incense, with prayers and thanks-giving, and an alacrity of the people of God, neuer heard of, nor seene before. There were yet since that two other notable assemblies in Ierusalem, which are much celebrated in the Scripture, the one vnder
2. Chron. 30. the reigne of *Ezechias*, and the other vnder
2. King. 23. *Iosias*, when these two good Princes moued with a zeale, piety, and feruice of God, which had beene miserably corrupted by the Idolatry and impiety of their Predecessors, did vndertake with valiant and heroycall hearts, to cleanse the holy land of the filthy and stinking aboordines, as well corporall as spirituall, wherewith it was infected; taking away all the shewes and Idols, in the whole land of *Iuda*, and abolishing all the false seruices, that the fathers and hypocrites had inuented, and established against the word and ordinance of God. And besides, to renew the alliance of God, which was almost altogither buried, and blotted out of the hearts of the people, did call together all the inhabitants of the country, with the which, after the publike reading of the law, they celebrated the feast of

the

the Psalmist, with the greatest solemnity that euer was heard of or seene before. And we must not doubt but all well minded people, seeing such a company assembled togither to such a good end, did leape for ioy, beholding Christ in the middest of his holy people, hearing the accords and agreements which were reuiued betweene both parties, and the solemne promises and protestations, which were respectiuely made by God, assuring his people of his fauour for euer; and of his people, promising also neuer to change, but to continue in his alliance for euer, without euer departing out of his seruice, nor to make any other reckoning after but only to honour him, and to celebrate and sanctifie his name. Although that such assemblies of the Church militant, whereof hath beene seene some pictures in these latter times, and should yet be seene, if Antichrist and his adherents did not hinder it, be the goodliest, excellentest, and most to bee wished for thing, that can bee seene vpon the earth, as saith the Prophet,

O God thy house I loue and desire Psal. 26.
To me it doth excell,
I haue delight and would be where
Wherein thy grace doth dwell.

Item elsewhere.

Psal. 42. *Like as the hearte doth breathe and bray*
The wells spring to obtaine,
So doth my soule desire alway,
With thee Lord to remaine,
My soule doth thirst and would draw neere
The living God of might,
Oh when shall I come and appeare
In presence of his sight?

Psal. 92. *It is a thing both good and meete,*
To praise the highest Lord,
And to thy name, o thou most high
To sing with one accord,
To shew the kindnesse of the Lord
Betime vere it the light,
And eke declare his truth abroade,
When it doth draw to night.

All these passages, and many other sufficiently shew in what estimation hee had the holy assemblies, which he preferred before all other pleasure. And to say true, all men that know and feele in themselues what the loue, the goodnesse, gentlenesse, mercy, clemency, benignity, wisdome, faithfulnes, patience, verity, power, greatnesse, maiesty, iustice, liberality, and other soueraigne and infinite vertues of God, is, they can neuer sufficiently content themselues with thinking on them, with preaching and celebrating them, with worshipping and admiring them,

them, and summoning not only the Angels & all the hosts of heauen, but also all the elements, all the plants, & euen the vnreasonable creatures, to magnifie his name, & to reioyce infinitly, when they heare him exalted and glorified. Although that neuertheleſſe, the praiſes that men liuing yet in the world, ſing vnto God, cannot be ſo holy, nor ſo well framed, but there will be much more to be deſired; for being alwaies vnperfect, as we are, to v hat degree of faith or charity ſoeuer we haue attained; & beſides, hauing a fleſh the which fights inceſſantly againſt the ſpirit, and holds it backe and hinders it, when it would lift it ſelfe vp to God, it is impoſsible that we ſhould heare the word of God with ſuch zeale & attention as might be required, not likewiſe that wee ſhould make our confeſsions, prayers, and thankſgiuings, with ſuch humility as we ought. So it is yet, that when we heare the ſinging of Pſalmes, ſpirituall Hymnes, Canticles and Songs, to eccho & ſound in the middeſt of the aſſembly out of the mouthes of the faithfull, although they be infirme, weake, poore, and miſerable ſinners, we doe not let to be rauiſhed & tranſported out of our ſelues, with the great ioy that we feele in our harts; what may we then think of the pleaſure which we

hope

hope to receiue in heauen, when that our soules separated from our bodies, being then mounted, shall heare that sweet musicke and harmony of Angels and other happy Spirits, singing with one accord the praises of God, with such a melodious sound, that the contentment and ioy which they shall conceiue thereby, shall make them in an instant to forget not only all displeasure, but also all other pleasure? Like as a Tubbe of water is no more seene so soone as it is cast into the Sea, nor the brightnesse of the Starres when the Sunne beginnes to shine, and to cast his beames vpon the earth. Moreouer, when we die in the faith of our Lord, we are euen at the same instant most happy, that is to say, that then we haue no more desires, but such as are holy, and which at the selfe same houre of our death are fully glutted and satisfied; Which is not a small felicity, that wee hauing no more flesh to contrary the spirit, nor rebellious appetites to reason, nor law in our members disagreeing to the law of God: but that all tumults and troubles ceasing in our hearts, we may haue a soule altogither spirituall, calme, peaceable, liuing wholly to God, and which may be so fastened and vnited vnto him, that neither by temptations

nor

not any occasion it can be distracted neither from his loue and seruice, nor from the beholding of his face. Is there any thing more pleasant to behold then a well gouerned city, where all the citizens and inhabitants are of one minde, and streightly bound togither by a true and firme amity, that giue no way to contentions, annoyances, debates, quarrels, partialities, diuisions, tumults, and seditions, but hold togither and liue all in an amiable concord? Is there likewise any thing more to be wished for, then to see a house well ordered, where the Father and Mother of a family, with the children and seruants, walke altogither in the feare and obedience of God, contayne themselues within their bounds without exceeding, not yet forsaking the rule and measure which God hath giuen in his law? St. *Paul* in many places of the Scripture propounds vnto vs the sweete harmony which is betweene all the members of mans body, and the mutuall communication which is betweene them, of their faculties and powers, without being enuious of the dignity the one of the other, or that the other contemnes his fellow for his baseneſſe; being desirous by this comparison to teach the Church, the fraternity and mu-

Rom. 12. 1. *Cor.* 12.

proportion, which ought to bee in the members thereof, for the good and conseruation of euery one in particular, and of all the body in generall; which is the goodliest thing and most agreeable that is to be seene, if it might bee seene amongst men. It is also a very pleasant thing to heare a good lute well tuned, when it is touched by a skilfull player; But yet there is nothing more pleasant, then a soule well tuned in all her faculties, when the vnderstanding thinkes no more vpon any thing but God, and our will loueth, desireth nor aspires after any thing but him, and finally our memory hath no other remembrance but of him, as it happeneth vnto it, when hauing forsaken the body, it is receiued in Paradise; For then it is all fil-
1.Cor.15. led with God, who is in her all things afterwards (as saith the Apostle) that is to say, all her thoughts, all her loue and desires, all her delights, all her remembrance: Briefe, all her good, her part, her wishing and contentment is in God. Seeing then that by death wee attayne to a good, which wee cannot finde in this world, in what state socuer wee are, and what commodities soeuer wee haue; for there is no King, nor Prince, nor Plowman,

man, nor Merchant, nor Aduocate, who liuing in this world, doth not often complayne, and who hath not great occasions to complayne, many things happening to all of them contrary to their liking, desire, and hope: are not wee then much beholding to death, when in a moment it maketh vs to enioy the soueraigne good, which consisteth in the perfect rest of our mindes, and in the satisfaction of all our desires; the which indeede vaine men in vaine seeke for in the transitory thinges of this world? There is yet an other point which ought to make vs to embrace death willingly when our houre is come, which is, that it putteth vs in possession of all the good thinges which Iesus Christ hath purchased for vs. For whiles we liue in this world we are saued (as saith *S. Paul*) but by hope only; But when by death wee depart out of it, then we shall enioy the euerlasting life, and that so great good, which the eye, the eare, the vnderstanding, and the heart of man, cannot conceiue nor apprehend the greatnesse of it. It was a great pleasure to the children of Israel when after so long and hard a bondage in the which they had bin detained in Egypt, after so many

crosses and euill encounters which they had had in the deserts of Arabia the space of forty yeares, they saw that they were arriued at the riuer of Iordan, and that they wanting nothing but the passage therof, to enter into the possession of the land which God had promised to their Fathers, and which they had so long looked for. A yong man also that hath beene a long time vnder the keeping and protection of a rigorous and inhumane protector, that hath vsed him hardly, and hath suffered him to endure very much, without administring those things that were necessary vnto him, hath not he great matter of reioycing, seeing the time approch, in the which hee is to be emancipate, and to goe out of his keeping, to bee at liberty, and to enioy his goods and pleasure, and that without any more controulement? The yong children of good house, that are with a King, or in the house of a Prince and great Lord, vnder the hand and conduct of a seuere and sharpe Rider or Tutor, who nourisheth and entertaineth them vnder a good and rigorous discipline, are so glad when they are discharged of being Page, and that they goe out of the feare and bondage in the which they haue beene long and strictly detay-

ned.

ned. The young Maidens likewiſe, that haue beene very ſhortly curbed, in their Father and Mothers houſe during the time of their child-hood and youth, leape for ioy, when there is ſpeech of marrying them, and reioyce yet more when they are affianced; but the ſcope of their pleaſure is when they are eſpouſed, and giuen into the hands of a husband that loues them, and is agreeable vnto them, for by this meanes they are wholly ſatisfied. We alſo that here below by the preaching of the Goſpell of Ieſus Chriſt, and the faith which we haue added to his promiſes, haue as it were affianced or betrothed him, what occaſion ſhall we haue to reioyce, when our ſoules departing from their bodies, ſhall flie vp into heauen, to marry him, and to celebrate the nuptiall feaſt with an alacrity and contentment that ſhall neuer end, nor be interrupted nor troubled, neither by death nor by ſickneſſe, nor by any other accidents that may euer happen vnto vs? It ſhall be then, that our ſpouſe comming to meete vs, ſhall ſay that which is written in the booke of Canticles; Come hither my loue, enter into the cloſet of thy friend, that thou and I may peaceably and without feare enioy our loues. Thy winter is paſſed,

and so are likewise the Raine, the Snow, the Haile, the Cold and Frost, and all this sharpe and cruell season which thou hast beene faine to endure till now with much paine; but the spring wherein thou doest now enter, shall last thee for euer, and likewise all the pleasures that accompany it. Enter then my loue into the ioy and rest of thy Lord; then shall it bee that the saying of the Prophet shall bee accomplished.

Psal. 126. *Full true it is*
That they which sow in teares in deede,
A time will come
When they shall reape in mirth and ioy.
They went and wept,
In bearing of their precious seede,
For that their foes
Full oftentimes did them annoy.
But their returne,
With ioy they shall sure see,
Their sheaues home bring,
And not impaired bee.

And that being out of custody and wardship, and taken from vnder the hands and discipline of our Tutors, wee shall bee set in full liberty and possession of the heritage, which God our good Father hath promised, and destinated vnto vs when

hee

hee adopted vs for his children, that is to say, of eternall life, and of the Kingdome of heauen: which is a good that here may well bee hoped for; but for to speake of it or thinke it, it is impossible, what tongue or eloquence soeuer should bee imployed therein, for the greatnesse of it passeth all humane capacity. Now hauing fortified the sicke against the feare that hee may haue of death, hee must also bee assured against the feare of the Diuell, who holds the Empire of death. For *Hebr. 2.* it is then as at a last assault, that hee vseth all his indeauours, and that hee prepares all his engins against vs, to assay to carry vs away; but being in the safe keeping of our Pastor, who is vigilant and watchfull to keepe vs, and stronger to defend vs, then can be the Wolfe and the Lyon to assault vs, wee ought not to feare: for who can snatch vs out of his hands, *Iohn 10.* seeing that hee and his father (who is greater then all) are but one in essence, in power, glory, and maiesty? VVee then are assured that as there is no subtlety that can surprise or beguile his wisedome, that also there is no force sufficient to combate and resist his power. Let vs then keepe our selues vnder the

ſhaddow of his wings, and aſſure our ſelues that he will keepe vs well and ſurely, and will hinder that the Diuels nor other creatures ſhall be able to hurt nor offend vs, as ſaith the Prophet.

Pſal. 91.

He that within the ſecret place
Of God moſt high doth dwell,
In ſhaddow of the mightieſt grace,
At reſt ſhall keepe him well.
Thou art my hope and my ſtrong hold,
I to the Lord will ſay,
My God is he, in him will I
My whole affiance ſtay.

And after hee hath ſpoken of ſome euils from the which he doth aſſure the faithfull, that they cannot come neare them; at laſt he comes to the Diuels, ancient and mortall enimies to mankinde, and ſpeaketh of them in this manner.

Vpon the Lyon thou ſhalt goe,
The Adder fell and long,
And treade vpon the Lyon yong
With Dragons ſlow and ſtrong.
For he that truſteth vnto me
I will diſpatch him quite,
And him defend, becauſe that he
Doth know my name aright.

Where we ſee the victory which he promiſeth vs ouer the Diuels. And the example of the

the Apostles, vnto whom Iesus Christ had made them subiect, insomuch that they were constrained to acknowledge the power which had beene giuen them ouer them, in obeying to the comandements which they made them in his name, ought well to assure vs, that going forth to combat against them, prouided that wee bee furnished with the same weapons that they had, to wit, faith and the word of God, we cannot faile but carry away the victory ouer them, and by faith to quench all their fiery darts: your aduersary the Diuell (saith *S. Peter*) like a roaring Lion walketh about seeking whom he may deuour, whom resist stedfast in the faith; And *S. Iohn*, you are strong, and the word of God dwelleth in you, and you haue ouercome the wicked. And doth not Iesus Christ say, speaking of faith, that the gates of hell, that is to say, all the counsell, the subtleties, the sleights, meanes and power of the Diuell, shall haue no power against it; and as little haue they against the word. Which wee see plainly in the example of Iesus Christ; for when hee came to assaile him, and hauing tryed by all meanes hee could, to cause him to fall into a mistrust of God, hee could neuer attaint him with all his fencing, because he found him couered,

Luk. 8.
Ephes. 6.
1. Peter 5.
1. Iohn 2.
Mat. 16.
Mat. 4.

red, and so well armed on euery part with the word, that he was faine to leaue the field and victory, and to returne with shame. If we also be well armed with it, we need not feare that he can offend vs, or doubt but that vsing such weapons, we shall be victorious both against him, and against all our enemies. As saith S^t. *Paul* The weapons of one warfare are not carnall, but mighty through God, to the ouerthrowing of strong holds, destroying the counsels, and euery high thing that is exalted against the knowledge of God. Whosoeuer then would feare the diuell, being furnished with faith and the word of God, should thereby shew, that hee doth not yet well know what the force of the one and the other is, nor what is the strength of the Captaine that conducts vs, and vnder whose banner wee fight: for hath not he bruised the head of the Serpent? hath not hee cast forth the strong out of his tower, and pillaged all his weapons? Is it not he that hath cast forth the Prince of this world, and who hath destroyed all the workes of the diuell? Is it not this great Captaine *Michael*, who hath alreadie got the victorie against the Dragon and his Angels, and still pursueth them vntill such

2. *Cor.* 10.

Luc. 11. *Iohn.* 12. 1. *Iohn.* 3. *Reuel.* 12.

ſuch time as they bee quite exterminate? Now the better to keepe our ſelues from him, we muſt note that the two principall crafts which hee trieth againſt vs, to make vs fall, are, if he ſeeth vs to bee vertuous, to eleuate vs into a vaine preſumption of our ſelues, of our workes and vertues. But if to the contrary he ſees that we are vicious, and that during our life wee haue bene debauched and diſſolute; then hee propones and ſets that before our eyes, and doth euen amplifie and aggrauate as much as he can the enormitie of our ſins, to the end to precipitate vs into a deſpayre of the grace of God. They are the two cordes (ſaith S^t. *Auguſtine*) wherewith this tormentor of mankinde is vſed to ſtrangle men. But wee haue before ſhewed how wee muſt caſt off theſe two temptations. And as for our Iuſtice, that it is ſo filthie and ſo imperfect, that wee muſt make no more account of it before God, then of old ragges and durtie linnen. And on the other part, that our vices cannot be ſo great, but the grace and mercy of God ſurmounts them; nor ſo filthy, but the iuſtice and bloud of Ieſus Chriſt is ſufficient to waſh & make them cleane: nor finally ſo damnable, but in confeſſing them with humility & diſpleaſure,

God

1. Iohn. 1. God as soone sheweth himselfe faithfull and iust to pardon, and quite forget them. It remaineth now to assure the sicke against the feare that he may haue of the iudgement of God. For when we see our selues as it were adiourned by sicknes, there personally to appeare shortly, if we are not altogether stupid, we will call to mind that which is said in the Scripture, to wit, That it is a horrible thing to fal into the hands of the liuing God.

Rom. 2. *Item*, that there is no fauour, nor acception of persons, that is to say, respect to the greatnesse, nobility, riches, beauty, knowledge, kindred, alliance nor other such like, which are regarded amongst men, and oft times causeth to make them strong, and decline in their iudgements from the straite way of iustice; Which happens not in the iudgement of God, who being impassible and vnchangeable, there is nothing that can alter his will. By the meanes whereof all his iudgementes are measured by the rule, and pronounced according to the rigour of the law. *Item*, that all our thoughts, affections, words, workes, and generally all the course of our life from the beginning to the end, is there vnfolded and sifted out to the last. That the bookes and registers are there produced, wherein

are

are noted all the faults that euer wee did commit in heart, or in thought, with all their circumstances. From that iudgement without mercy shal be done vnto those that haue not shewed mercy. And to be short, that no vertue is there receiued, nor any iustice allowed, that is not perfect, and accomplished in all points. When I say, we shall come to see all those things before vs, touching this iudgement so fearefull, the which we can neither shunne nor turne away from vs; and that on the other side there presents before our eyes the vices, the corruptions, the imperfections that are in vs, and the infinite number of sinnes that we haue committed, against the first and second table, that is to say, against God and man; it is not possible but we must stand astonished, and altogether amazed, seeing likewise that we haue parties and accusers, that pursue vs with all extremitie, to wit, the diuell, the law, and our owne consciences, which produce against vs a thousand and a thousand informations, requiring that we be damned, considering the quality of the crimes whereof wee are conuicted. All which thinges we cannot preuent, nor otherwise escape the rigour and iudgement of God, but first in confessing our debts; and afterwards

terwards hauing recourse vnto the death of our Sauior Iesus Christ, to acquit vs of it. For it is not so with the iudgement of God, as with that of men, amongst whom the criminall is condemned as soone as by his mouth he auoucheth the offence: but to the contrary, the confession of our faults, is one of the meanes by the which we obtaine remission, and are absolued and iustified before God, as saith S. *Iohn*, If we confesse our sins, he is faithfull & iust to pardon our sins, & to cleanse vs from all iniquity. And *Dauid*,

1. Iohn. 1.

Psal. 32.

I did therefore confesse my faults,
And all my sinnes discouer,
Then thou O Lord didst me forgiue,
And all my sinnes passe ouer.

After the confession and acknowledgement of our sinnes, we must goe to Iesus Christ, the iust, who is our aduocate towards the father, and the attonement for our sins, and relie wholy vpon him touching the handling of our cause. For hauing put it into his hands, we are assured to get it. And that when we shall appeare at the iudgement seate of God, wee shall not be condemned, what accusation or crime soeuer be alledged or produced against vs by our aduersaries. He (saith he) that beleeueth and trusteth in mee, commeth not into iudge-

Iohn. 3.

ment

ment. And elſwhere, to comfort his diſciples, hee exhorts them to looke for the day of iudgement, & when they ſee it come neere, to lift vp their heads on high, and to reioyce, becauſe their full and perfect redemption is reſerued to that day. And S. *Paul* confirmes it in the Epiſtle to the Romanes, with a maruellous ornament and magnificence of words. Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth; who is he that condemneth? It is Chriſt which died, yea rather which is raiſed againe, which is alſo on the right hand of God, and maketh intercеſſion for vs: wherupon we muſt conclude that which he ſaith in the beginning of the chapter, That then there is now no condemnation for thoſe that are in Ieſus Chriſt, that is to ſay, that walke not according to the fleſh, but according to the ſpirit; and that as Ieſus Chriſt their head cannot be ſaued, but with them that are his members; alſo cannot they be damned, but he muſt bee alſo with them, by reaſon of the inſeparable vnion that is betweene the head and the members. Moreouer ſeeing that Ieſus Chriſt dying for vs, hath ſuffered the paine & curſe that was due vnto vs by our ſins, & by conſequence ſatisfied to the iuſtice of God, we

Luc. 21.

Rom. 8.

muſt

must not feare, that hee should againe demaund of vs the payment of these debts that are already acquitted. For it should be against all order of iustice, not onely diuine, but also humane, to demaund to be paid one onely debt twise. Hauing then remitted both our selues and all our causes into the hands of our Sauiour and Aduocate Iesus Christ, let vs neuer feare to sink vnder the iudgement of God, where the Sonne is alwaies before the face of his Father making intercession for vs, and bearing vs vpon his shoulders, and in his bosome, as in times past the high Priest bare the names of the twelue tribes of Israel, to present them vnto God as often as they entred into the Sanctuary, with a plate of gold vpon his forehead, wherein was ingraued these words, The holy one of the Lord: To the end (as saith *Moses*) to render them agreeable before the Lord. Which was a figure, of the which Iesus Christ our great High Priest, and euerlasting Priest according to the order of *Melchisedecke*, did exhibite and represent the truth vpon the Crosse, when offering himselfe to God a sacrifice for vs, he sanctified vs, and made vs agreeable to God for euer. We must not then feare that being in the grace and fauor

Rom. 8.
Heb. 9.

of

of God, as we are, and hauing an affiance towards him, in whom hee taketh all his pleasure, hee can of will euer condemne vs, when wee shall appeare before him in iudgement; and likewise being cloathed with these goodly long roabes whereof is spoken in th Reuelation, the which because they are dyed and cleansed in the bloud of the Lambe, shall beare our iustification with them. After the sicke hath beene so assured against the feare which hee may haue of his sinnes, of death, of the diuell, and iudgement of God; if you see that he is in any sort sory to leaue the world, and that the honours, riches, pleasures, ease, rest, and the loue that he may yet beare to weake and corruptible things, doe hold him as it were pestered, and doe hinder his will from departing and going willingly whither God doth call him: Then you must first shew him in generall, that the world is altogether laid and soaked in wickednesse, that it passeth away with all the lustes thereof, that it knoweth not God, that we are no more of the world, that God hath taken vs out of it, to the end we be not wrapped vp with it in one and the same condemnation; that wee cannot loue the world, but we must be enemies

to Gods, that the diuell is the Prince of the world, and by consequent, that wee cannot loue the word, nor all the things of the world, but we must be subiects and slaues to the Prince of darknesse: that we cannot be faithfull nor members of Iesus Christ, but
Gal. 5. the world must be crucified to vs, and wee to the world: that by the example of the Apostle, we ought no more to esteeme the world with all the glory, and excesse thereof, then coung or a withered flower: that being heere as passengers and strangers, we ought not there to settle our dwelling, as in a permanent Citie and lodging, but to lodge as in an Inne, and to be alwaies readie to packe and be gone betimes, that we may rid way, vntill such time we attaine to the place where we pretend to soiourne for euer; that is to say, in heauen, whither we should bee alreadie wholly transported in heart, in thought, in desire, and in all our affection, and there to haue all our con-
Phil. 3. uersation, as saith the Apostle. For being risen againe with IESVS CHRIST, and vnited with him inseparably, although that in bodie wee are kept off, and separated, yet ought wee to be coniojned and present with him in our mindes, and in our soules, and wholy to forget the world

and

and the earth, that wee may no more thinke vpon, nor seeke after any thing but onely those that are from aboue. Should not our heart bee where our treasure is? and where is our treasure but in heauen, where IESVS CHRIST is in glorie? who hath all our life hidden in him, and *Col. 3.* all the treasures, not onely of the science and wisedome of God: but also of all the giftes, graces, honours, riches, and blessings, which God his Father hath communicated vnto him, to impart vnto his Church heere beneath through hope, and there aboue by possession, when our soules going out of the filthie, stinking, and obscure prisons of our bodies, shall (like vnto that of poore *Lazarus*) bee by the Angels conueied into *Abrahams* bosome, there to rest and to reioyce for euer, as it is written,

The children of thy seruants Lord, *Psal. 104.*
Continually endure,
And in thy sight their happy seede,
For euer shall stand sure.

Although then that it bee so that wee doe nothing but languish in the world, like poore men that liue in exile with barbarous and inhumane people, ought not wee to bee glad, when God calles vs to

eſtabliſh vs in our countrie, or with our brethren, that is to ſay, the Patriarches, Prophets, Apoſtles, Martyrs, and all the happie ſpirits, that we may together enioy in peace, the glory, honour, reſt, and all that great and perfect felicity, which he hath promiſed and prepared in his Kingdome for all his elect. It is maruell that men, and euen the faithfull, that are inſtructed not onely by the word of God, but alſo by ſo many experiences which they ſee euery day, that all the brightneſſe and glory of the world are but vanities and illuſions and dreames that paſſe, doe neuertheleſſe ſuffer themſelues to be ſo bewitched by flatteries and wantonneſſe, that at laſt they become altogether ſenceleſſe beaſtes, like the companions of *Vlyſſes* by the charmes and enchantments of *Circes*. For muſt not their iudgement be much corrupted, and altogether peruerted, to grieue at their departure out of this world to go vp into heauen; and to preferre changeable, vncertaine, tranſitorie and corruptible things, which cauſe infinite paines to follow & purchaſe them, and as many cares to keepe them, and yet more ſorrow and griefe when they are loſt, before the goods which God promiſeth in his Kingdome, which are certaine, vn-

changeable

changeable, incorruptible, everlasting, and assured, and which can bring nothing to those that enioy them, but a true, entire and perfect contentment: Wherein (as did our first parents) for an Apple we forsake a Paradise, not earthly, but heauenly, that is to say, all the delightes and greatest pleasures that can be imagined; for a messe of pottage, wee sell our birth-right and goods appertayning thereunto, as did *Esau*; we make more account of the garlike and onions of Egypt, then the holy Land with all the plentie and blessings thereof. Briefe, wee had rather (as did the prodigall child,) liue amongst hogs, vpon chaffe and wash, then bee nourished and sustayned in our fathers house with the breade of Angels: and finally, that after the example of *Lots* wife, we mourne for the losse of the infamous pleasures of our Sodome, with the which we had rather perish, then by forsaking them to be saued: the which bewayling, we may say with the Prophet.

Psal. 91.

O fulke vnwise and people rude,
Some knowledge now discerne,
Ye foolet among the multitude,
At length beginne to learne.

For what maketh you so much to e-

fleshe the world and that which is therein, but a damnable desire, the which blindes vs in such sort that it maketh vs oft times to take the light for darknesse, and to the contrary, darknesse for light, the bitter for the sweete, and the sweete for the bitter? To the end then that we be not deceiued in our iudgements, wee must ground them not vpon the outward appearance, nor vpon the common error of men, which being sensuall, doe not approoue nor reiect the thinges that are present before them, but according as they are pleasant, or contrarie to their sence and appetite. But wee must iudge all thinges as saith the Apostle, by the word of God, which is an infallible rule to discerne the true from the false. And not in our iudgements to follow our reason or carnall prudence, which is enemie to GOD, and iustifieth ordinarily that which hee condemnes, and to the contrarie condemnes that which hee iustifieth.

Now let vs then see what the word of God teacheth vs touching the world and the thinges that are of the world: Loue not the world (saith Saint *Iohn*,) nor the thinges that are of the world,

for

for if any man loue the world, the charitie of the Father is not in him; for that which is in the world, to wit, the desires of the flesh, the desires of the eyes, and the ouerweening of life, is not of God, but of the world. There is then that which the holy Apostle teacheth vs of the world, that wee must not loue it, if wee will that God loue vs. And Salomon when hee speakes of it, sayeth, that after hee had long and diligently considered all the state of this world, the varietie and inconstancie of mens mindes, the diuersitie of studies, whereunto they apply themselues, the mutabilitie and sodaine changing of their counsels, the little iudgement that they haue to praise or reuile, to extoll or dispraise, to loue or hate, to pursue or disdayne the things which are set before them; hee hath obserued not onely by reason, but also by experience, that the desires of most men are but folly and vanitie, the which they worship, being induced thereunto by their appetites; the which because they are blind, and doe not suffer themselues to be led by any good reason, are easily transported euery where, where their pleasure and the diuell driues them whereof

commeth that some pursue ambitiously the honors and greatnesse of the world, & that for to attayne thereunto they violate all rights and lawes, forget all pitty and humanity, mingle and confound all things, cherish and favour the wicked with whom they league themselues, hate and reiect the good and vertuous, make warre against the country wherein they were borne, nourished and brought vp, take the liberty from it if they can, & by a cruell tyrannie which they vse therein, bring it to a miserable bondage, as did *Iulius Cæsar*, and before and after him many others; doth not that euidently shew that there is nothing truer then that which Iesus Christ said of such ambitious men: to wit, that that which is great and much esteemed of men, is for the most part abhominable before God? And how should they be agreeable, seeing the most part beleeue neither in him nor in Iesus Christ? as it is written in St. *Iohn*, How can you beleeue seeing you receiue glory the one of the other, and seek not after the glory which cometh from God alone? And elsewhere, the Pharisees & chiefe men of Ierusalem, condemning themselues, said; Is there any one of al the Princes that haue beleeued in him, to wit, Iesus Christ? And in St. *Mathew*, O Father Lord

Luk. 16.

Iohn 5.

Iohn 7.

Mat. 11.

of

of heauen and earth, I giue thee thanke that thou hast hidden these things from the wise and vnderstanding, & hast reuealed them to the little ones. We ought not then to grieue to forsake the honors and greatnesse of this world, which ordinarily maketh vs to forget God and our selues, and which turne vs from the study and exercise of vertue, which induce vs to seeke our owne glory rather then Gods, which maketh vs to disdaine our neighbours, and to forget that wee are but dust and ashes, and which finally brings vs to worship the Diuell, and make vs insensible as saith the Prophet.

Thus man to honor God hath cald, Psal. 49.
Yet doth he not consider,
But like brute beast so doth he line,
Which turne to dust and powder.

And a little before where hee yet speakes more expressly of the foolish purposes and imaginations of the ambitious.

Their care is to build houses faire,
And so determine sure,
To make their name right great on earth,
For euer to endure.
Yet shall no man alwaies enioy,
High honor, wealth and rest,
But shall at length taste of death cup,
As well as the brute beast.

Now

Now as wee ought not to grieue to forsake the honours and great estates of the world, for the reasons aboue declared; also ought wee not to bee sorry for the riches and temporall goods, when going out of this life wee are constrained to leaue them. For to speake properly, they are not the right goods of the children of God, nor the inheritance which their father keepeth, and that Iesus Christ hath purchased for them: for his Kingdome, which is the good which is promised vs, is not of this world, but heauenly: Also the force, the estate, the riches, the honours, the pleasures, the counsell, the peace, and all the felicity of that Kingdome is diuine and spirituall. IESVS CHRIST who is the King, what temporall goods did hee possesse or purchase, being in the world, where he had not only so much as the little birds or the foxes, that is to say, a nest, a caue, or a little hole to rest his head in? And the Apostles, who are as Princes of the Kingdome, what reuenues, what great possessions had they in the world? S. *Peter* said, speaking to the lame man that lay at the gate of the temple asking almes, I haue neither gold nor siluer, but that which I haue I giue it vnto thee, In the name of Iesus the Nazarite

Act. 3.

arise and walke. And S. Paul, we are poore 2. Cor. 6.
and needy, and nevertheleſſe we inrich ma-
ny; as hauing nothing and poſſeſſing all
things. We may ſee by this, that the goods
wherewith God doth here inrich his chil-
dren, are not the earthly and corruptible
goods that are ſubiect to Theeues, to the
ruſt and to the moth: but ſpirituall, certaine
and permanent goods, which coſt nothing
neither to buy nor to keepe them; for God
of his gracious goodneſſe hath giuen them
vnto vs, & preſerues them for vs. And there
is none that can take them from vs but him
ſelfe, which he neuer doth, but when hee is
compelled, either by our ingratitude, or be-
cauſe that we abuſe them, turning them to
an other end, then that for the which he did
inlarge them vnto vs. The goods then which
we ought to eſteeme and ſeeke after, are the
heauenly goods, as the grace of God, our
adoption, faith, the word of the Goſpell,
hope, charity, patience, humility, the peace
and reſt of our conſciences, & ſingularly the
iuſtice of Ieſus Chriſt, which is the fountaine
from the which ſpring and diſtill vpon vs all
the graces, fauors, and bleſſings of our God;
becauſe that by it, and by the communicati-
on which is made vnto vs by it, wee are re-
conciled and reunited vnto him, continued

and

and entertayned in his fauour, whereby we conceiue a certayne and infallible hope of life euerlasting, which is the fulnesse and heigth of all good, and of all the true felicity that we can desire. It is there then where we ought alwaies to aspire, and whither all the thoughts of our minds, and all the desires of our hearts should tend: For it is our soueraigne good, and the scope of our beatitude, and not these transitory things, which make them neuer the better that possesse them; but are many times cause that they waxe worse, if they obserue them well, as saith the Apostle, and to swell with vaine presumption, and to be haughty and proud, and to set their hope vpon the vncertainty of riches, to keepe a ranke by themselues, and to be very little conuersant, to be insolent and outragious, as saith *Dauid*.

1. Tim. 6.

Psal. 73.

Therefore presumption doth embrace
Their necke as doth a chaine,
And crueltie wrapt as in a raabe,
With rapine and disdaine.

And speaking of the trust which ordinarily they set vpon their riches, saith elsewhere.

Psal. 49.

——*As for them that riches haue,*
Wherein their trust is most,
And they which of their treasure great

Them-

Themselues doe braggs and boast.
Then mocking them he addes:
There is not one of them that can
His brothers death redeeme,
Or that can giue a price to pay
Sufficient for him.

Item, in an other place where he speakes of both together, to wit, of the iniustice, violence, and oppression which the rich and mighty of this world vse to the poore, and of their vaine hopes.

The sonnes of men deceitfull are *Psal. 62.*
On ballance but a sleight,
With things most vaine doe them compare,
For they can keepe no weight.
Trust not in wrong, robbery or stealth,
Let vaine delights be gone,
Though goods well got flow in with wealth,
Set not your hearts thereon.

It is the reason for the which Iesus Christ calleth richesse, riches of iniquity, not but *Luk. 16.* that they are creatures of God, and good, when men can vse them well, and apply them as God hath commanded; But because almost all men abuse them, causing them to serue to their disordinate desires. Also saith S^t. *Paul*, the Diuell makes vse of *1. Tim. 6.* them as of snares and ginnes, to intrap and intangle them, and to cause them to fall into

many

many foolish and noysome desires which bring them to perdition and destruction, and euen sometimes causeth them to depart from the faith: as euery day wee see it happeneth to many Apostataes, who being reproued for reuolting and going from the Church, haue no other answere to excuse and colour their Apostacy, but that they will not leese their goods; louing rather to perish cursedly in keeping them as goods for a short time, then to be saued for euer in forsaking them. Wherein they shew themselues to be farre from following the counsell of Iesus Christ, and to bee of his Disciples, vnto whom he counselleth, that if their
Mat. 18. hand or foote cause them to stumble, that they cut it off and cast it behinde them, because it is better for them to goe into the Kingdome of heauen lame, then to be sent into torments with two legges and two armes. And of the eye likewise, which is the part of the body that we hold deerest; if it offend vs, that wee ought to pull it out and cast it from vs. For (saith he) it were better to enter into life with one eye, then to haue two, and to bee cast into torments. What ought wee then to doe with temporall goods, when wee feele that by them wee are detayned or distracted from following

lowing Iesvs Christ cheerefully? were it not more expedient and healthfull for vs, with a good courage to breake these snares that hold vs so intangled, and to escape, then to remayne caught and intrapt, and to fall into the handes of the fowler? *Crates* the *Theban*, feeling that the goods which hee did possesse drew him from the study of Philosophie, and that the care which hee had to administer them, did not suffer him to practise it with such leasure and liberty of minde as hee desired, tooke them and cast them into the Sea; saying very well, that hee had rather to drowne them, then they should drowne him. And if a poore Pagane hath done this through a desire that hee had to learne the knowledge of morall and politike vertues, to the ende to frame and rule the course of his life well, what should wee doe that are Christians, instructed by the word and Spirit of GOD, that haue the promises, and so certayne a hope of euerlasting life and the Kingdome of heauen, that wee ought not in any wise to doubt, but that wee shall also one day haue the possession of it? Let vs then leaue the worldly goodes to worldly men,

and

and to those that haue no other hope, nor other Paradise but vpon the earth. If wee
1 Cor. 7. haue any, let vs possesse it as if we had it not, and let vs take no more of it then wee must needes for our vse, that is to say, for our bare nourishment and clothing; which Iesus Christ teacheth in his forme of praier which he gaue to his Disciples, where he teacheth them to demand nothing else but their daylie bread; Condemning thereby the delicates, the lickorishnesse and wantonnesse, the sumptuousnesse, the excesse, and all the vaine superfluities of this world. For the world as it is corrupted and excessiue in all things, doth not content it selfe with superfluous things only; but the children of God ought to content themselues with things necessary, & thinke that they are very rich, when they haue crusts or barly bread, or little fishes broyled as had Iesus Christ and his Apostles, a little cake baked vpon the harth, as *Elias* had; Locusts, as *Iohn Baptist* had to nourish him, and to cloth him, a coutse coate shagged with Camels haire. Howsoeuer, they must possesse the riches, and not suffer themselues to bee possessed by it, let them rule it, and let them not suffer themselues to be ruled of it. Conclusion, whether God giueth them any, or whether hee takes

any

any from them, they must bee as ready to leaue it as to take it, and to blesse the name of God as well for the one as for the other, as did patient *Iob*. The third concupiscence and the most dangerous, is the concupiscence of the flesh, the which *Salomon* pursues at large, in *Ecclesiastes*, to shew that it is the chiefest and most generall of all vanities; For there are few folkes in the world, or perhaps none, but seeke after the contentment and pleasure of the flesh. Some delight in building of houses and stately Pallaces, for to perpetuate the memory of their names, as saith the Prophet,

Their care is to build houses faire, Psal. 49.
And so determine sure,
To make their name right great on earth,
For euer to endure.
Yet shall no man alwaies enioy,
High honor, wealth and rest,
But shall at length taste of deaths cup,
As well as the brute beast.

Others take pleasure in hauing faire gardens, faire orchards, faire plats, faire allies well couered, to bee coole and in the shaddow; Others apparell themselues richly, and spend almost the whole day in combing and curling their haire, in

setting of their Ruffes, in looking in a glasse, in perfuming of them selues. Others desire to haue rich and sumptuous houshold stuffe, for to adorne and decke vp their Hals and Chambers, good Tapestry, faire Pictures, Bedsteds, Couerings, Chaines of gold, and the richest imbroderings that can be found, Iuory casements, and great store of gold and siluer plate, Others desire to haue their tables well couered with the rarest and most exquisite meates that can bee found, and lickorish Cookes answerable to dresse and season them. Others take pleasure in being in merry company, there to laugh, reloyce, dance and reuell, and to doe other things which cannot bee spoken nor written with modesty. And what is all this in summe? is it any thing else but the markes, monuments and trophees of the luxurie, dissolution and vanity of Christians? As it was spoken in times past of the golden Image which *Phryna* a famous Cortizan of Athens, caused to bee erected in the middest of their Citty, with this faire inscription vnder it, This is the trophie of the spoiles of the dissolute and infamous lasciuiousnesse of the Greekes, that was done in one onely Citty of the Grecians, for

to

to reproue the lascinious life of the Citizens.

But this day amongst Christians, there is neuer a house in the Cities and Townes, nor any Villages in the Countrey, but you may see the Scutchins of the world set vp, and of that filthy spirit that reignes therein; and euen in those dayes which GOD hath reserued to himselfe, to the end that in them all the world should employ themselues to serue and to praise him, and they altogither should thinke of nothing else, but of sanctifying and celebrating his most holy name. But men are so farre from doing that, that of the seauen dayes in the weeke there is neuer a one wherein GOD is so much prophaned and blasphemed, as hee is on those dayes; which now a dayes seemes to bee appointed to giue pastime to the Diuell, to our flesh, for dancing, feasting, and all other merry pastimes, which the one and the other desire. Who is hee then that can with reason bee sorry for such pleasures when they leaue them? the which bring nothing else but shame and dishonour, spoile and losse of goods; infinite diseases to body and soule, a stupidity and dulnesse; ruines and desola-

tions of Countries, Kingdomes, and houſes, a contempt of vertue and of all honeſty, a hatred of all true religion and of God himſelfe, whom theſe ſwine flie from, and haue in ſuch horror, that they would gladly neuer heare talke of him; Which moreouer doe not only effeminate vs, but make vs in the end like vnto beaſts, and they ſtay not long to bring vs to death, when wee continue in them. Let vs then looke that by their flatteries and faire countenance, they doe not ſeduce vs. Their apparant beauty which appeares outward, is alluring, and deceiues thoſe that doe not beware of the poyſon that is hidden vnderneath.

Simil. Like vnto the Bird and the Fiſh that are taken with the hooke, being drawen thereunto and deceiued by the baite that couers it. Let vs then behold them behind and not before, as *Ariſtotle* did wiſely admoniſh; for pleaſures before ſeeme faire like vnto *Syrenes*; but if men looke vpon them behinde, they draw after them a long Serpents taile ſo vgly, that the ſight of it only is fearefull. Ha, who were able to recount the deluge of euils and miſeries that haue befallen vs by that little pleaſure which our firſt Parents had in eating the fruit that was forbidden them? Which

was cause that God, who is so patient and so slow to wrath, did send that great deluge of waters vpon the earth, by the which he blotted out and raced euery liuing soule from off the face of the earth, reseruing none aliue but onely *Noah* and his wife, and the liuing creatures which he gathered into the Arke with him. The occasion of so horrible and fearefull a iudgement of God, was it not the filthy whordomes that reigned in those dayes amongst men, who tooke indifferently all the women and maids they pleased, without hauing any regard to the order and honesty which GOD had commanded in instituting marriage at the beginning of the world? What was likewise the cause of the totall subuersion and ruine of Sodome and the Townes round about, but their infamous adulteries, and the filthy pleasures that they tooke in their banquets and gluttony? Wherefore also did God anger himselfe so sharpely against his people in the deserts, where at one time hee slew three and twenty thousand, and at an other a great number; was it not by reason of the whoredomes which they committed with the Madianitides? And the quailes which they had demaunded to satisfie their gluttony,

whereof GOD would perpetuate the memory, commaunding that the place where they had receiued so great a wound, should bee afterwards called the Sepulcres of concupiscence? What did happen afterwards in *Hemors* house and Towne, by reason of the whoredome which his sonne *Sichem* had committed with *Dina*, *Iacobs* onely Daughter? And in *Dauids* for hauing abused the wife of his seruant *Vriah*? And *Salomons* his sonne who was so wise, and had receiued of GOD so many honours and fauours, and so much glory, richesse, and power, and besides all that so many faire and excellent promises of GOD, that hee might iustly call himselfe, of all the Kings and Princes of the earth the Pearle? And neuerthelesse the delights and pleasures of the world, could mannage him so well, that they tooke away his good vnderstanding, euen in his old age when hee should haue had most prudence, and his iudgement most setled and stayed. And they made him not onely to forget GOD, and the obligation which hee had towards him; But also to sacrifice vnto Idols, like a man out of his wits, and that to satisfie to the Women and strange Concubines, where-

wherewith her had acquainted himselfe; against the expresse commaundement of GOD; whereupon afterward followed many euils vnto his house, and to his posterity. *Achabs* house was it not ruinated and destroyed euen to the roote, by reason of the whoredomes as well corporall as spirituall that reigned therein? What was the cause of so many piteous tragedies, that haue beene written of the ruines, miseries and desolations happened in the house of *Priam*, a King renowned in riches, greatnesse, and glory, amongst all the greatest and mightiest Princes of Asia; was it not the foolish loue betweene *Helen* and *Paris*? The occasion likewise of those which happened in the Court of great *Agamemnon*, after hee was returned from Troy with victory, and loaden with glory and bounty, was it not the impudency of his wife *Clitemnestra*, and of *Ægistus*, her adulterer? The spoiles which were made in Ionia in the time of *Cyrus*, and the great calamities and miseries that fell ouer all the Countrey, which was the fairest and most fruitfull that was in all Asia, did they not also proceede of this occasion, as *Herodotus* reciteth? Ah, who is able

to repeate all the euils, which this curſed concupiſcence of the fleſh hath brought, and ſtill bringeth daylie with it? Surely, *Plato* named it very well, a baite of all miſhaps and miſeries. And *Adrian* the Emperour figured it properly, comparing it to a Pill that is gilded on the coppe, to bee ſwallowed the more eaſily; But when men come to diſgeſt it, then they feele the bitternesſe of it. There is only this difference, that the pils purge and empty all ill humours out of the body, to make it healthfull; But pleaſures to the contrary heape on more and multiply them, and doe wholly corrupt all good diſpoſitions as well of body as of ſoule. When they are turned from vs, either by ſickneſſe, pouerty, age, or otherwiſe, wee ought no leſſe to reioyce then if wee were eſcaped from the hands of ſome cruell and furious Tyrants: for there is no tyrannie more cruell, then that of our pleaſures and cupidities (as ſaith *Cicero*,) by reaſon that others extend but onely to the goods and body; but this reacheth to the ſoule and conſcience, which it tortures and torments in a ſtrange faſhion. Whoſoeuer then deſireth a liberty and peace in his minde, and to haue a ioyfull and

Simil.

peace-

peaceable heart, which is the most precious good that wee can seeke or finde in this world; hee must giue ouer all the pleasures of this world, and reioyce when they goe from him, as they doe at death. These things must be propounded to the sicke that finde themselues too much addicted to the deceitfull pleasures of this world; and on the other side represent those vnto them that stay & are alreadie prepared for them in heauen, the which are so great that the odour and taste onely which by the spirit of God the Apostles and Martyrs haue had of them, hath made them to forget the world with all the delights thereof, before they were departed out of it. What shall it then be, when being dead, we shall drinke by great draftes at the sloud of these pleasures? when we shall openly behold the face of our God and Sauiour Iesus Christ? when we shall be set at his Table with the Patriarkes, *Abraham, Isaak*, and *Iacob*? when we shall heare the sweete musicke of Angels, singing incessantly, To the holy, holy, holy great God of battailes be praise, glory, and honour for euer? when God shall wipe all teares from the eyes of his children, that he will cause them to enter into the possession of his rest and of his ioy?

That

That he will cause them to sit by him upon the seats that were long since set vp and prepared for them, that they may altogether iudge the world and the diuels: and finally that in steede of the Sunne and the Moone, Hee will bee a perpetuall light vnto them, and will powre vpon them a sempiternal pleasure. This pleasure shall bee as saith IESVS CHRIST, a permanent and euerlasting pleasure, and noe like vnto the worldly pleasures which vanish away with the time, and loose their sauour, how great and agreeable soeuer they be in their beginning: which we see in men euery day by experience, who long for the things which they desire with a feruencie and vehemencie, and when they haue obtained that which they demanded, and haue enioyed it for a time at their pleasure, then this great heate beginneth to coole and diminish, and in the end, is withered and decayed quite. And likewise it happeneth oft, that after wee haue enioyed that which wee desired with such affection, wee disdaine it afterward, with as great a dislike; whereof wee haue in the Scripture a notable example in *Amnon Dauids* sonne, and his sister *Thamar*.

But

But the true pleasures which the happie soules enioy in the kingdome of heauen are of another nature. For in satisfying vs, they leaue vs alwaies an appetite, and in glutting vs, they leaue vs hungrie; they quench our thirst, and yet wee are alwaies drie, insomuch that in contenting and satisfying our appetites, they leaue vs a desire to remaine alwaies in that estate, which maketh that wee are neuer wearie. They are then the true pleasures which wee ought alwaies to desire and seeke after, and not the worldly pleasures that are all itchie and scabbie. For as those that are scabbie take pleasure, and feele some ease whiles they doe scratch their scabbes, the which neuertheless lasteth but a little, being presently followed with a paine that smarteth afterward: Also the voluptuous men haue neuer any pleasure but it is intermingled with a thousand sorrowes. And their pleasure is like vnto that which those feele that are tickled, the which hath I cannot tell what kinde of paine and toyle, which maketh him to forget and hate it. *Simil.* *Simil.*

There is yet a griefe that may much torment the sicke, and which must be taken away; to wit, for their wiues and children

children, from the presence and company of whom they feare to bee separated by death. Now the consolation which ought to be giuen them, & the remedy which ought to be applied thereunto, is to alledge vnto them the promises which God maketh to widowes, that he takes them into his protection, and promiseth to haue a particular care ouer them, and to defend & maintaine them against those that shall oppresse them, and to doe a horrible vengeance for the outrages and iniuries that shall be done vnto them.

Item, it must be alledged vnto them, that although they be forsaken of their mortall husband whom they had espoused; notwithstanding that there remaineth another immortall for them, to wit, Iesus Christ, who will neuer forsake them, no more then all the rest of the faithfull, who altogether relie vpon him, and that leauing them in the keeping of such an executor they can want nothing: you must also shew them that going out of this world, it is as if they and their wiues, vndertooke a iourney together, whither the one goeth first, and the other followeth soone after. And finally, that as in the beginning of their mariage, it hath not grieued him to forsake father

and

and mother to cleaue to his wife; that now also it should not bee grieuous to him to leaue his wife for to returne to God, who ought to be dearer to vs then fathers, mothers, wiues, children, or any thing else. As for the children, you must set before them that faire promise, which God made to them and to their children, and which hee hath sealed and ratified in the Baptisme of the one and the other; to wit, that he will be their God, and to their seede after them: for that ought to assure them, that the same fauors that God hath done for them, shall be continued to their posteritie, as he promiseth expresly in Exodus, that he will shew mercy to a thousand generations in those that loue him, and feare him, and are curious in keeping of his commaundements. What then can those children want, who being imitators of the faith and godlinesse of their fathers, are assured by the promise of God, to be alwaies enuironed and couered with his grace & goodnesse, which grace is the spring head from whence all happinesse and prosperity floweth vpon vs? *Moses* saith, that man liueth not by bread onely, but of euery word proceeding from the mouth of God; which is not to be referred to the nourishment onely, but to all the

Deut. 6.

the other commodities of mans life. The fathers that shall leaue this word with their childre, ought not to be in care for the nourishment, nor the apparrel, nor all the entertainment of their children; for they are certaine by the word of God, that in seeking his kingdome and his iustice, hee will accommodate them with all things necessarie for this present life: for being their Pastor as he hath bene to their fathers, can he euer forget them, or leaue the care that he hath of his sheepe? *Dauid* saith, speaking of the prouidence of God, and exhorting euery one to relie vpon it as he did,

Psal. 23.

The Lord is onely my supporte,
And hee that doth mee feede,
How can I then lacke any thing
Whereof I stand in neede?

Item elsewhere, where he compareth the condition of the wicked with that of the good, he speaketh thus of the good:

Psal. 37.

They shall not bee discouraged
When some are hard bested,
When other shall bee hungerbit,
They shall be clad and fed.
For whosoeuer wicked is
And enimie to the Lord,
Shall quaile, yea melt euen as lambs grease
Or smoake that fleeth abroad.

And

And going on.

Behold the wicked borrowth much, Psal. 37.
And neuer payeth againe,
Whereas the iust by liberall gifts
Makes many glad and faine.
For they whom God doth blesse shall haue
The land for heritage,
And they whom hee doth curse likewise,
Shall perish in his rage.

And a little after.

I haue bene yong, but now am old, Psal. 37.
Yet did I neue see
The iust man left, nor yet his seede
To beg for miserye
But giues alwaies most liberally,
And lends whereas is neede:
His children and posteritie
Receiue of God their meede.

Let him then that is sicke leaue his childrẽ in Gods keeping: For he cannot giue them a better nor a more faithfull executor; and you must not feare, prouided that they containe thẽselues in his obediẽce, & that they walke in his feare, & that they goe alwaies before him with a roundnes & simplicity of heart, that any mishap befal them. Now hitherto we haue treated and spoken of the things which are fitting to be propounded to the sick, as wel to instruct thẽ, as to comfort and

exhort

exhort them to do their dutie; and also the meanes that they must follow, to arme themselues against the temptations, wherewith they may be assayled in their sicknesse. It remaines to make the summe of all these discourses, to the end the Reader may comprehend, and note briefely all that is therein handled, and serue himselfe therewith in the comforting of those that are sicke, as hee shall finde to bee expedient for them.

Eccles. 7. *Salomon* saith that it is better to goe into the house of mourning then into the house of banquetting, because that there is the end of all men, and the liuing puts that in his heart: To teach that the principall studie and exercise whereto man ought to apply himselfe during this life, is the meditation of the frailtie, misery, breuitie, inconstancie, and vncertainty thereof. And to present his end before him, it is death which alwaies followeth vs step by step, and wee know not the howre nor the day when it must call vs like vnto an husher before our Judge, to giue him an account of all our life. It is then good that we haue alwaies our memory present, and keeping our selues readie, and that holding our lampes burning and lightned in our hands, we bee

not surprised with the sodden and vnexpected comming of our Spouse, but readie to receiue him, when he shall come, and to enter into his rest with him. But because the loue of this life, and the sweetnesse and delights of this world, doe often lull vs asleepe, and turne from vs the remembrance of these things, to awake vs, we cannot doe better then to frequent the sicke folkes houses, and hospitals, not onely there to behold on euery side, the Images and examples of the corruption and mortality of our poore nature, to the end to humble our selues, and to containe our selues modestly: But also to exercise our charity towards those that languish and are affected, in comforting them.

The which then to do, we must first shew them, that all sickenesse commeth from God, and he sendeth it, sometimes to chastise and to bridle vs, sometimes to proue and exercise our vertue; giuing vs by that meanes matter and argument to shew the affiance and trust that we haue in him, to require his mercie by prayers and sighings, to acknowledge and confesse our faults and offences with griefe & displeasure; and to bring the sicke to this point, to cause him to make a true and humble confession of his sinne.

Secondly we muſt propound vnto him, that it is the ſpring and principall cauſe of ſicknesſes as well corporall as ſpirituall, and for to heale them, they muſt take away the cauſes which ingendred them; that is to ſay, our ſinnes, whereof we cannot be otherwiſe deliuered, but by the remiſſion and pardon that God giueth vs of them by his grace; prouided (as ſaith S^t. *Iohn*) that we confeſſe them vnto him, and be aſſured that Ieſus Chriſt is our aduocate and mediator towards him, by the meanes of his iuſtice wherwith he couereth and blots them out, in ſuch ſort that they come not in iudgement. 1. *Iohn.* 1.

And becauſe that the loue which we beare naturally doth blind vs, and is cauſe that we neuer thinke our ſelues ſo vicious, and imperfect as we are, we muſt (to take away this vaile from before the eyes of the ſicke) lay before him the law of God, as a looking glaſſe, wherein hee may behold his whole life, and to giue him to vnderſtand how by that, not onely our actions, but alſo our whole nature is condemned.

And for proofe and confirmation thereof alledge generally vnto him, that we are all conceiued in ſinne, and borne the children of wrath, that we are but fleſh and all vanity, that we are ſold vnder ſinne, that in

vs there is no goodnesse, that euen all our iustice is but olde ragges; and for conclusion that we are nothing at all, but dust and putrifaction. After that, we must make vnto him a briefe discourse vpon all the commandements of God, and shew vnto him by little and little, that whensoeuer he shall examine himselfe, he shall finde that there is not one of them, but he hath very often transgressed, and beginning at the first table put him in mind,

That he hath not done his duty in seeking after God, & endeuoring to know him.

That he hath not loued him with all his heart, with all his strength, and with all his vnderstanding.

That he hath not alwaies put his whole trust in him.

That he hath often doubted of his promises, and hath mistrusted his helpe.

That hee hath rather relied vpon the armes of the flesh, and humane meanes which he had, then vpon the succour and helpe of God.

That hee hath not waited for all his prosperity and aduancement from his onely fauour and blessing.

That he hath not alwaies called vpon him in his affairs, with assurance & certaine hope

to be vnderſtood, and to obtaine.

That he hath not alwaies feared and reuerenced him, as did appertaine to his high and ſoueraigne Maieſtie.

That hee hath not alwaies giuen him thankes, and bleſſed his name for all things, and at all times, as well in aduerſitie as in proſperitie.

2 Afterwards, that thinking vpon God, he hath preſented him vnto himſelfe ſometimes vnder a humane and corporall figure.

That he hath not apprehended him like vnto a Spirit being immenſe, infinite, inuiſible, immortall, impaſſible, vnchangeable, ſoueraigne in might, goodneſſe, mercy, iuſtice and verity, like vnto a protector of all vertue and perfection, and a ſpring of all life and light, fountaine of all ſulneſſe and good, the ſcope of beatitude and felicity, beginning and end of all things, who is, and by his onely word cauſeth all creatures to ſubſiſt.

That he hath not ſerued and worſhipped him in ſpirit and truth, as he requireth and commandeth vs in his law.

That he hath bene more curious of ceremonies and exterior demonſtrations of pietie, then of piety it ſelfe, and to make the ſhew of a Chriſtian then to be one indeed.

And

And finally, that he hath not alwaies thought that the true and legitimate seruice of God, consisteth onely in the obedience of his holy will.

3 That speaking of God, it hath not bene with such respect and reuerence of his Maiestie as did appertaine; that he hath not studied to sanctifie, celebrate and glorifie his name as he ought.

That by his wicked life and conuersation, he hath bene cause that he hath bene blasphemed by the ignorant and infidels.

That he hath not heard, reade and meditated the word of God, with such desire, feare and zeale as was required, to doe honour vnto the Lord who spake, and in whose name it was denounced vnto him.

That he hath not alwaies spoken of the workes of God, nor in them acknowledged the greatnesse of his power, wisedome, and goodnesse, with such praise, admiration, and astonishment as they deserue by their amplitude and magnificence.

That being at the Lords table at all times when the communion hath bene celebrated in the Church, it hath not bene with such humility and deuotion, nor such contemplation of the mystery there set before him, nor

such eleuation of his heart vpwards, where Iesus Christ is set at the right hand of God his father, as he ought to haue done.

4 That in the daies appointed to abstaine and rest from prophane and bodily worke, to the end wholy to be applied to the sanctification onely of the name of God, hee hath not altogether giuen himselfe to the meditation and exercises of spiritual things, thinking vpon, nor seeking after nothing, but onely those that are aboue.

5 That he hath often bene more curious of his temporall affaires, then to seeke the kingdome of God and his iustice, preferring by that meanes this transitorie and corruptible life, before the happy and euerlasting life, and the care of his bodie before that which he should haue had of his soule: and the seruice of the world, and of his flesh before the seruice of God, which hee ought to haue honoured aboue all things.

That for small and light occasions he hath dispenced with himselfe not being at the place of conuocations and Ecclesiasticall assemblies, there to make a publike confession and protestation of his faith, to shew his deuotion, and the feare that he hath of God, to edifie the company by his example, and

and to publish to euery one without shame, without feare, and without any dissimulation and hypocrisie, the religion that hee meanes to follow and hold, and in the which hee is resolued to liue and die.

That hee hath not employed himselfe to instruct and catechise his wife, his children, his seruants, and all his familie, as he is bound, calling them to morning and euening prayer, exhorting them to reade and meditate the word of God, and to sing Psalmes, Hymnes, and Canticles to his praise, and to conferre amongst them of all holy things, and not to holde any speech but that onely that may aduance and make them them to grow more and more in the knowledge and feare of God.

That after the spirituall exercises to the which men ought principally to giue themselues in the daies of rest, as to heare the exhortations with feare and reuerence, and in all humilitie to assist at the publicke confessions, prayers, and thankesgiuings that are made and giuen to God in the whole assembly, hee hath not reserued himselfe the rest of the day to visite the prisoners, to comfort the sicke,

to enquire after the poore, and to seeke them out to assist them.

After hauing thus briefly discoursed to the sicke the faultes which he may haue committed against the commandements of the first Table, then must you passe from thence to the second, and giue him to vnderstand:

1. That first he hath not borne to his superiours such honour and reuerence, nor shewed such not so readie obedience, nor finally bene so fearefull to offend them as God commaunds him in his law. And if he haue done any duty towards them, that it rather hath bene to be ridde of them, or for feare of punishment, if he should haue done otherwise, then for respect that he beares them in his conscience, or desire that he had in that to obey God.

That he hath not alwaies so well prayed to God for their health and prosperity, and to direct them with his holy Spirit in their counsels, and to giue them the grace to gouerne themselues by his word in all their actions, and generally to blesse and direct them in all their waies, as he was bound thereunto by the expresse commandement of God.

That he hath not had such an opinion and esteeme

esteeme of his Pastors, that haue the charge of his soule, and to administer the spirituall foode and nourriture; that he hath not respected their authority, hearkened to their voice, receiued their admonitions, obeyed the doctrine which they did preach, and willingly yeelded to the soft yoake and charge of Iesus Christ, which they imposed vpon him in his name.

That he hath not often spoken of them nor of their fashions and demeanures in such honour as might be required. And if in his presence any would blase or prate of them, that he hath not opposed himselfe against them, and hath not forbidden them as he ought.

6 *Item*, that hee hath not loued his neighbours as himselfe, desiring and wishing as much good to them as to themselues.

That hee hath hated them when hee hath thought to haue receiued some damage by them, wishing all ill hap and death vnto them.

That hee hath desired and sought the meanes to be reuenged of his enimies, making no reckoning of the defence which God maketh against it, reseruing the pursute and vengeance to himselfe of all the wrong done to his children and seruants.

That

That hee hath not beene pitifull to the poore, nor done his duty in administring of his goods vnto them, to nourish and clothe them, lodge and fit them with things necessary to the comforting and entertayning of their poore life, and to the easing of so many miseries and tribulations, wherewith they are inuironed on euery side.

That hee hath not visited his poore brethren being sicke, nor afforded them bodily and spirituall comfort.

That hee hath not opposed himselfe against the wicked and malicious men, that did oppresse them, and hath not imployed his power and his meanes to defend them, from the violence and outrage that is done vnto them.

That hee hath not reioyced at the prosperity of his neighbours; but hath beene iealous and enuious of their felicity, when hee hath seene that God did blesse them, and did aduaunce them to some higher degree then hee.

7 That hee hath not possessed his vessell, that is to say, his body, in honour and sanctification as hee ought, nor considered that it was a Temple that God by his spirit had dedicated to himselfe, and that hee

ought

ought for this regard to keepe it from all filthineſſe and pollution.

That hee hath not turned his eyes from falſe beholdings ſo carefully as hee ought, but in ſteede of retaining and keeping them in, hath ſuffered them to ſtray and runne after all their concupiſcences.

That hee hath not ſubdued his fleſh vnto ſuch ſeruitude as hee ought, to make it ſubiect or obedient to the ſpirit in all points.

That hee hath nouriſhed and intreated himſelfe too delicately, and hath not alwaies vſed ſobriety and abſtinence, ſufficient to repreſſe the paſſions, and to coole the heate of his concupiſcence.

That by diſcourſe, letters, gifts, ſmiles, lookes, dances, geſtures and ſhamefull motions, hee hath tempted the chaſtity and honour of the wife, daughter, and ſeruant of his neighbour.

That in the faſhion of his apparell hee hath had more regard, and taken more pleaſure to adorne the outward man, then the interiour, and to pleaſe the world, then to edifie the Church with an outward apparant modeſty in his behauiour.

That hee hath not beene curious enough to keepe the chaſtity of his eares and of-

of his tongue, neither to heare nor speake word or speech, that were dissolute or dishonest.

8 That hee hath beene couetous to inrich himselfe by vnlawfull and indirect meanes.

That in his dealings and businesse with his neighbours, hee hath not alwaies walked straightly, roundly, iustly, sincerely, and vprightly, as God commandeth to keepe and entertaine the society that he will haue kept amongst men.

That hee hath obserued the times of famine and dearth, to sell his goods and merchandizes at the highest rate, and by that meanes to make his gaine vpon the publike miseries and calamities.

That the surplus of the goods that God had giuen him for the entertainment of him and his family, being due to the poore, hee hath reserued and laid vp in his chests, sellers, and garners, robbing and defrauding by that meanes, those to whom it was iustly due.

That not considering, that piety with contentment (as saith the Apostle) is a great reuenue, and that for that reason it ought to suffice to haue apparell, nourishment, and that which is necessary for vs, hee thought

hee

hee was not rich, if beside that hee had not many superfluous things.

That hee hath not beene liberall, nor quickly giuen some of his goods to whomsoeuer demanded any, considering and beleeuing that it is a happier thing to giue then to take.

That hee hath not payed the labourers their wages presently without deferring till the next day.

9 That he hath not loued the truth in his wordes and deedes, saying and speaking nothing foolishly and slightly; not shewing a grauity and sincerity in all his speeches, workes, fashions, and countenances, that might be worthy of a true man in deede.

That in him there hath beene much hypocrisie, colouring and disguising, whether it were to exalt and magnifie his vertues, or to pallinate and excuse his vices with some false pretences.

That hee hath not beene so courageous, nor so constant to confesse and defend the truth against the blasphemers and enimies thereof, and to the contrary to combate against errours and lyes as he ought.

That through enuie and malice hee hath detracted and spoken euill of his neighbours, and falsly to accuse their actions,

which

which might haue beene excused, and by his exceptions vsed meanes to obscure the brightnesse and the glory of their vertues.

That hee hath taken pleasure to heare flatterers, and these that indeauoured to make him beleeue that hee was more vertuous and lesse vicious, then his conscience it selfe in secret did witnesse vnto him.

10 That in fine to close vp his confession, you must shew vnto him, that all his nature, as also the nature of all men vpon the earth is vicious, and that of it selfe it cannot bring forth nothing but bad fruits, no more then a bad tree; to wit all euill thoughts, all disordinate affections, all noysome and dishonest speeches, and all workes contrary to the will of God; leauing and omitting on the other side, all that which is conformable and commanded by him.

Now after hauing shewed him his faults to make him the better to feele them, and thereby to conceiue the more displeasure for them, they must bee exaggerated vnto him by the circumstances of the person, of the place, and of the time that hee did them.

And when you see him humbled and beaten downe with the feeling of them, you must raise him againe and comfort him,

him, in shewing him the remission of his sinnes, and for to assure him thereof intirely.

You must deduce and discourse particularly the reasons contayned in the Treatise, and going on take away the feare that hee may haue of Death, of the Diuell, and of the Iudgement of God, and finally the griefe for the world, and those thinges which hee leaueth therein, by the hope and desire which ought to bee laid before him of the neate enioying of heauenly and incorruptible goods; and thus done, to kneele downe and pray to GOD for him and all that are in the company in this manner.

Prayer.

O GOD and Father of all consolation, who hast promised to heare the prayers and graunt the requests of all those that call vpon thee in verity, and not to reiect any one that presents and prostrates themselues before thee with a sorrowfull soule and a contrite heart, subdued and deiected with the remembrance and feeling of his sinnes, wee beseech thee

thee altogither that in the name and for the loue of thy sonne Iesus Christ our only Sauiour and Mediatour, thou wouldest please to stretch forth thy mercy ouer all vs that are here assembled in thy name, and singularly vpon our brother whom thou hast pleased to visit and afflict with sicknesse, and by it to couer, forget, remit, and quite blot out all his faults whereby hee may haue offended thee in all his life. And we pray thee to doe him yet this fauour, to seale in his heart by thy holy Spirit the remission which thou giuest him of all his sinnes; to the end he may feele peace in his conscience, and that with ioy and full assurance, he may prepare himselfe to appeare before thee when it shall please thee to call him out of this world; Assuring himselfe that there is no condemnation neither for him, nor for all those that by a true faith are ancred, vnited, and incorporated into thy sonne IESVS CHRIST; That his Sinnes, Death, the Diuell, nor any creature can separate him from thy loue, nor cast him out of thy fauor; and that thy throne, is not a throne of rigour and iustice, but a hauen of health, a shelter and saueguard for all the faithfull. Doe him this good (good God) to fortifie and strengthen him in the faith of all these

things;

things; In such sort that hee may couer himselfe with them as with a Target, and may by that meanes bee strengthened and made inuincible against all the temptations wherewith hee may bee assailed, and that leauing and casting behinde him all other trust, he may make no reckoning, nor relie vpon any thing else, but vpon the onely iustice, obedience, and sacrifice of thy sonne, to assure himselfe against thy iudgement. Wee beseech thee moreouer to giue him the grace, with all his heart to pardon his neighbours all the faults by the which they may haue offended him; To the end that being conioyned and vnited in true charity to all the members of the body of thy Church, hee may bee so likewise with the head, and with thee Lord. Finally, wee beseech thee that it would please thee to giue vs the grace so well to behold in the person and sickenesse of our brother, how vncertaine and short the course of our life is, that wee may looke about vs betimes, and that withdrawing our hearts from the vanities of this world, wee may employ that little time that wee haue here to liue, to learne thy wisedome, that is to say, firmely to beleeue and to trust to thy pro-

misses; quickly to obey to that which thou commaadest, and carefully to shunne and avoid that which thou forbiddest.

FINIS.

COMFORT FOR THOSE THAT ARE SICKE

(DRAWEN OVT OF THE HOLY SCRIPTVRES) TO PREPARE them to die.

MORE,

A short Catechisme, which is not only to instruct the Sicke, but *also to refresh his memory with the* great mysterie of our *Redemption.*

MATTHEW 24.

The negligent servant that maketh not himselfe ready, shall bee surprised and hewen in peeces, and have his portion with the Hypocrites; there shall bee weeping and gnashing of teeth.

Death is the end, and beginning of life.

PRINTED 1611.

Eccleſiaſticus 18.

Take phyſicke before ſickneſſe, and examine thy ſelfe before iudgment, and thou ſhalt finde pardon in the preſence of God.

Reuelation 3.

If thou doeſt not watch, I will come vnto thee as a theefe, and thou ſhalt not know at what houre I will come vnto thee.

Reuelation 16.

Happy is hee that watcheth, and keepeth his garments, to the end that hee walke not naked, and that his ſhame bee not ſeene.

Matthew 24. Luke 12.

Bee ready, for the ſonne of man will come in an houre that you thinke not.

To the faithfull Reader,

Health.

FRiendly Reader, take in good part this present comfort, the which I haue here written for the good and profit of euery one that hath the feare of God, to make vse of it at his neede, when it shall please the Lord to call him; But be aduertised (that thou maist vse it well) that these three letters B.S.N. the first signifieth, brother to a man, the second sister to a woman, and the third, that you must name the partie by their proper name. For it ought not to be honoured with names of worldly honour and dignity, but to oppose it selfe against Sa-

tan in the name of the Lord, it maybe to be named by the proper name which it received at the holy Sacrament of Baptisme. Which doing thou shalt obey unto God, whom I beseech to be favourable unto thee, at the day of his comming.

(***)

COM-

COMFORT FOR THOSE THAT ARE SICKE, DRAWEN OVT OF THE HOLY SCRIPTVRES FOR to prepare them to die.

B.S.N.

HE that is of God hearkeneth to the word of God, and doth not onely hearken vnto it, but keepeth it and puts it in execution; for all things shall haue an end, and waxe old as doth a garment, but the word of God dureth for euer. Now seeing it is so, that by a man sinne came into the world, and by sinne death, and consequently all afflictions and aduersities thereon depending, with iust occasion the life of man is but a continuall warfare vpon earth; so that the flesh fighteth against the spirit, and the spirit against

Iohn 8. Mat. 7. Hebr. 1. Isa. 40. Rom. 5. Rom. 7.

against the Diuell, the World and the Flesh, which are the enimies of our Soules. But following the counsell of the Apostle, to obtayne victorie in this spirituall battaile,
1. Peter 5. wee must constantly resist by faith; For
1. John 5. the victorie that surmounts the world, is our faith; The which is a certaine and a
Hebr. 11. firme knowledge of the loue of God towards vs, according as by his Gospell hee declares himselfe to bee our Father and Sauiour, by the meanes of IESVS CHRIST. Hauing then such a firme faith for your principall foundation; Acknowledge and confesse without feyning before the maiesty of God, that you are a poore and misePsal. 51. rable sinner, conceiued and borne in iniquity and corruption, inclined to doe euill, vnprofitable to all good, and that through
Luke 17. your vice you haue without ceasing transgressed the holy Commandements of God; which doing, you haue purchased by his iust iudgement, ruine and perdition vpon you. Neuertheleſſe, you are displeased with your selfe that you haue offended him, and doe condemne both you & your vices with true repentance, desiring that the grace of God
Psal. 51. may succour you in your calamity; Pray then in such a firme faith, if you cannot with your mouth, say it with your heart; That

God

God our benigne father, and full of mercy, enter not in iudgement, nor in accompt with you, but that it would please him to haue pitie on you in the name of his sonne Iesus Christ our Lord, and that he would blot out all your spottes and vices by the merite of the death and passion of the same Iesus Christ; in whose name present vnto him his holy prayer, the which hee hath taught vs, saying with all your heart: Psalm.142.

Our Father which art in heauen, hallowed be thy name, Thy Kingdome come, Thy will be done in earth as it is in heauen, Giue vs this day our daily bread, And forgiue vs our trespasses, as we forgiue them that trespasse against vs, And leade vs not into temptation, But deliuer vs from euill, For thine is the kingdome, the power and the glory, for euer and euer. Amen. Matth.6.

B. S. N. Acknowledge with all your heart, your vnrighteousnesse, haue a displeasure for your sinnes, repent incessantly, and the kingdome of God will draw neere vnto you. Acknowledge that there is no righteousnesse, nor innocency, nor any good workes from you, nor in you; but that like vnto a childe of wrath, conceiued and borne in the sinne of old *Adam*, Matth.3. Titus.3.

you

you merite euerlasting death and damnation. Neuertheleſſe that neither that, nor
Ephe.2. all the ſinnes in the world, although you
Pſal.51. ſhould haue committed them, doe not
Rom.8. make you affraid. For IESVS CHRIST true Sonne of the euerlaſting God, is become man, conceiued of the holy Ghoſt,
Rom.1. borne of the Virgine *Mary*, to ſanctifie
Luc.1. and cleanſe you; hee hath ſuffered vnder
Mat.1. *Pontius Pilate* many afflictions, iniuries and outrages, yeelding himſelfe to bon-
Phil.2. dage, to ſet you at full liberty. IESVS
Act 3. CHRIST was crucified as accurſed vp-
Mat.27. on the Croſſe, to deliuer you from the euerlaſting curſe: IESVS CHRIST died
Iſa.13. and ſhed his moſt precious bloud, to waſh
Reuel.1. you; to redeeme you, to deliuer you
Heb.9. wholy from death, from hell, and from
1.Pet.1. the power of Satan. Ieſus Chriſt was bu-
Rom.6. ried in a Sepulchre, to burie all your
Act.2. ſinnes, the which hee hath borne and blot-
1.Pet.2. ted out. Ieſus Chriſt deſcended into hell, ſuffering an extreme agonie, for to deliuer
Marc.16. you from all the paines & dolours of death.
1.Cor.15. Ieſus Chriſt is riſen againe from the dead, to make you riſe in your proper body, and
Act.1. glorious immortality. Ieſus Chriſt aſcen-
Col 3. ded into heauen, to make you aſcend thither after him. Ieſus Chriſt ſitteth at the

right

right hand of God his Father Almightie, being your aduocate and intercessour towards him, and the attonement of all your sinnes; we waite for his comming to iudge the quicke and the dead, to render vnto euery one according to his workes. But to the faithfull that beleeue in him, he will not impute their sins; but hauing iustified them through his grace, wil make them to reigne with him for euer in his heauenly throne.

1. Iohn. 2. Heb. 7. Mat. 25. Psalm. 61. Rom. 8. Mat. 25.

B. S. N. Such is the great mysterie of our redemption, the which by the meanes of the holy Ghost, you must firmely beleeue hath bene done for your saluation. And doubt not but by the merits of Iesus Christ, the head of his Church, you are one member incorporated therein; giuing him thankes in all humilitie, that he hath giuen you the grace to liue in the communion of his faithful ones, hauing nourished you with his word, with his body, and with his bloud: acknowledging as well assured, the great mercy of God in the remission of all your sinnes, the which is shewne you through Iesus Christ, who shal cause you to rise againe at the latter day to reigne with him in euersting life, the which he hath promised to all those that beleeue in him, being baptized in his name.

Eph. 1. Mat. 4. 1. Cor. 11. Rom. 5. 1. Cor. 15. Marc. 16.

Then

Then *B. S. N.* seeing you haue this faith, doubt not but to receiue the promise of faith; for God is true, he is no lyar like vnto men. Heauen and earth shall passe; but the word of God shall endure for euer; God is your Father and Creator, you are his Creature, and the workmanship of his hands; hee did not make you to destroy you; for he is the Sauiour of all men, and desires not the death of a sinner, but that hee turne and liue. Wherefore I pronounce vnto you in the name of God, that by his great goodnesse and mercy, hee hath giuen you a pardon and full remission of all your sinnes, through the onely merite of his sonne IESVS CHRIST our Lord, in the shedding of his most precious bloud; for hee is the propitiation, not onely for your sinnes, but for the sinnes of the whole world.

Rom. 3. Mat. 24. Isa. 40. Gen. 1. 1. Tim. 2. Mat. 9. Marc. 2. Luc. 5. Titus. 3. Tim. 1. Act. 4. Reuel. 1. 1 Iohn. 2.

B. S. N. Iesus Christ saith with his owne mouth, that all things are possible to him that beleeueth: Beleeue then without doubting at all, that Iesus Christ putting on our flesh, made himselfe perfect man, whereby hee died for you, hauing borne all your sinnes in his bodie to abolish and blot them out. Present vnto God the precious death of his Sonne Iesus Christ,

Mat. 17. Rom. 1. Phil. 2. 1. Pet. 1.

Christ, and by the merite of that death and passion aske him forgiuenesse, and mercie, saying, from the bottome of your heart in all humilitie and repentance.

LOrd God Almightie, be mercifull to mee poore miserable sinner, for the loue of thy Sonne IESVS CHRIST my Lord and Sauiour, and through the merite of his death and passion, that it may please thee to receiue my soule, the which I recommend into thy hands. *Rom.3. Iohn.14. Mat.26.*

B. S. N. Put your sure confidence in God; for seeing hee is with you, no man will bee against you: Iesus Christ, who is the inuiolate Lombe, hath ouercome all for you, hee hath offered himselfe once for you, and by that onely oblation hath quite done away all your sinnes; he hath done away your folly, vnrighteousnesse, abhemination, and obligation; with this good Lord IESVS CHRIST, God the Father hath giuen you all things. *Rom.8. Isa.61. Heb.7.8.9.*

B. S. N. Strengthen your selfe in IESVS CHRIST, who calleth and inuiteth you by his Prophets, Apostles and Euangelists, to addresse your selfe directly vnto him: saying, All that are thirstie, *Rom.8. Isa.55. Mat.11.*

come

Isa.55. Mat.11. come to the great fountaine; Come to me all yee that are heauy laden, and I will refresh you.

B.S.N. Beleeue stedfastly that IESVS CHRIST hath discharged you of all your 1.Iohn 5. sinnes, and hath reconciled you to God his Father; vnto whom in all humility and repentance, say from the bottome of your heart,

Rom.3. Iohn 14. LOrd God Almighty, be mercifull vnto mee poore miserable sinner, for the Mat 26. Psa.30. loue of thy Sonne IESVS CHRIST my Lord and Sauiour; and by the merit of his death and passion, that it would please thee to receiue my soule the which I commend into thy hands.

B.S.N. Bee in hope; for, for a cer- Marke 16. tayne hee will receiue your soule as his Deut.18. owne for the loue of Iesus Christ his Sonne Psal.2. our Lord, who is the Sauiour and Redee- Isa.53. mer of all those that beleeue in him. *Moy-* Genes.3.& 22. *ses* and all the Prophets haue testified, that Mat.9. all people shall receiue saluation and blessing through Iesus Christ. The Apostles and Euangelists testifie that Iesus Christ is Iohn 10. not come to call the iust, but sinners to Luke 22. repentance, and to giue his soule for the redemption of many; for hee hath shedde his

his bloud for the remission of sinnes. Beleeue them and doubt not at all, for IESVS CHRIST hath made the purgation of all your sinnes, hauing promised that all those that beleeue in him, and in his Father that sent him, shall haue eternall life, and shall not come to iudgement, but shall passe from death to life. Heb.1. Iohn.5.

Go to then. *B. S. N.* Take courage in Iesus Christ, for hee hath loued you, and washed you from all your sinnes in his bloud; haue this firme faith to fight valiantly against the aduersaries; haue no other buckler to defend you, but that precious bloud of Iesus Christ, who by vertue of his death and passion, hath reconciled you to God his Father; vnto whom from the bottome of your heart, in all humilitie and repentance, present this prayer. 1.Ioh.2. Rom.5.

LOrd God Almighty, be mercifull vnto mee poore miserable sinner; for the loue of thy Sonne Iesus Christ my Lord and Sauiour; and by the merit of his death and passion, that it may please thee to receiue my soule, the which I recommend into thy hands. Rom.3. Iohn.14. Matt.26. Psal.30.

B. S. N.

B. S. N. Haue this hope and stedfast faith, that this good God full of mercy, will receiue your soule as his; into his handes, for the loue of his Sonne Iesus Christ: for there is no other name vnder Heauen giuen to men, whereby wee must be saued; and there is no saluation in any other but in IESVS CHRIST. Then arme your selfe well with Iesus Christ. For hee hath done all for you, he hath accomplished the law for you; he hath ouercome all for you.

Act.4.

Rom.8.

Rom.10.

Go to then, *B. S. N.* Reioyce in God, be alwaies stedfast in this liuely faith; follow and imitate the holy Patriarkes, Prophets, and Apostles, who are all saued in this faith, who do all assure you, that the aduersarie cannot in any wise hurt you; for your cause is gotten through IESVS CHRIST, who is your Iudge and your aduocate likewise: wherefore say alwaies in this firme faith, Although I should walke in the middest of the shadow of death, yet would I dread none euill, for thou Lord God art with mee. *B. S. N.* Also bee neuer wearie with saying from the bottome of your heart in all humilitie and repentance,

Heb.11.

Iohn.5.

1 Iohn.2.

Psal.22.

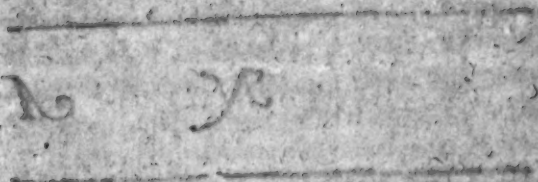
Lord

LORD God Almightie, bee mercifull vnto mee poore miserable sinner, for the loue of thy Sonne IESVS CHRIST my Lord and Sauiour, and by the merite of his death and passion, may it please thee to receiue my soule, the which I recommend into thy hands.

So be it.

Rom. 8. Iohn. 14. Mat. 16. Psalm. 30.

N A



A singular Prayer for a bodie greatly afflicted with sickneſse, who is more likely to die then to liue.

With a little Catechiſme made expreſly to inſtruct the ſicke, and to make him by faith behold the myſterie of our redemption.

ECCLESIASTICVS. 18.

Before ſickneſſe take Phiſicke, and before iudgement, examine thy ſelfe, and in the preſence of God thou ſhalt find propitiation.

NOw the Lord doth admoniſh vs to pray continually, principally when wee are touched with his correction; Wherefore all ſuch parents and faithfull friends as viſite the ſicke bodie, ought not onely to viſite and ſolicite the bodie, but alſo ſeeke after, and deſire the ſpirituall Phiſicke for

Mat. 26.

Mar. 8.

for their soules. Which ought to be done by good prayers, confession of sinnes, and Christian exhortations, according to the
Ia. 4. word of God, without the which man cannnot liue. And to that end that all things may be done in good order, and with zeale, first, it shall bee conuenient to fall downe before the Maiestie of God, and pray vnto him, beginning,

Our helpe is in the name of the Lord, who hath made both heauen and earth.

Then present vnto him the generall confession of sinnes, and consequently this present prayer, as followeth.

LOrd God Almighty, and father of mercy, we heere assembled in the name of
Mat. 18. thy welbeloued Sonne our Lord and Sau-
Iohn. 14. iour Iesus Christ, in his fauour haue bene so bold as to present our selues before thee, to call vpon thy holy name, hauing our onely refuge to thy soueraigne goodnesse, the which we doe not onely desire to feele and taste in our selues, but also in the necessitie
Iames. 5. of thy poore creature, being afflicted with sickenesse in body, affliction and calamitie of minde. We know Lord, that thou hast iust-
1. Cor. 11. ly visited and chastised him with thy rod, to make him to vnderstand thy fatherly affection.

affection. But thy great mercies, the which thou hast vsed towards our fathers, are not quenched and consumed. For thou art the great God euerlasting, propitious and mercifull, that neuer altereſt. Thy holy word teacheth vs plainely that the whole earth is full of thy mercies, the which do much surmount this iudgement: wherefore Lord appeaſe thy wrath towards thy creature, Haue pitie and compaſſion on him for the loue of thy Sonne IESVS CHRIST our Lord; Looke not vpon his ſinnes, but looke vpon the face of thy Chriſt, who hath ſufficiently ſatisfied thee for him, in offering vnto thee the great Sacrifice of his bodie on the Croſſe. VVee beſeech thee, then, O God moſt benigne and full of mercie, to make him to feele thy grace, which thou diddeſt neuer refuſe to thy children.

h Pſal.78. Mat.26. Pſal.102. Iohn.14. Heb.7.& 9

And becauſe thou art our eternall Father, knowing well what is expedient and neceſſary for our ſaluation, wee doe not pray thee to prolong his life, or to abridge it. For wee relie vpon thy holy will, vnto the which onely wee deſire to pleaſe. Thou art wiſe without counſell to diſpoſe of thy creature according to thy good pleaſure. If it pleaſe thee to call him,

Mat.6. Rom.11.

Rom.8. who is it that can resist; If thou please
Iohn.11. to restore him to health againe, who is it that can reproue thee? For all thinges are in thy handes, and nothing is done without thy will and holy prouidence. Neuertheless Lord, if by thy fauour thou doest
Psal.22. prolong his daies, thy rod shall serue for a chastisement vnto him, to amend and conuert him vnto thee, and wee with him will render thee thankes and praise. But if thy will bee setled, to make him passe into a better life, wee beseech thee in the fauour of thy Sonne Iesus, to forget all his faults and sins, the which it was thy will to haue
Reuel.1. blotted out, and washed in the shedding of his precious bloud.

May it please thee by the merite of the death and passion of thy Sonne, to receiue
Mat.16. his soule into thy handes, when it shall
Psal.20. please thee to call him out of this world.
Psalm.137. Lord God doe not despise the worke of thy
Psal.119. handes, for behold thy poore creature al-
Psal.51. most consumed, who calleth vpon thee out of the bottome of his sorrowes, presenting vnto thee his sorrowfull and penitent soule, with his humbled heart, which wee beseech thee to accept in good part,
Iohn.14. for the loue of thy Sonne Iesus Christ our Lord, in whose name thou hast promi-

sed

sed to grant our requestes. Wherefore, Lord, wee beseech thee to receiue vs into thy holy keeping; illuminating our hearts and vnderstandings to addresse our selues towards thee, and to call vpon thy holy name, as thy Sonne Iesus Christ our Lord hath taught vs to pray vnto thee for all our necessaries, saying. *Mat. 6.*

Our Father which art in heauen, &c.

Finally, O God most benigne Father and full of mercie, that it may please thee, alwaies to sustaine vs by thy grace and vertue, to the end, that through the infirmitie of our flesh, wee doe not fall. And because that of our selues wee are so weake that wee were not able to remaine stedfast, one minute of time, may it please thee to fortifie vs by thy holy Spirit, and to arme vs with thy graces, that wee may constantly persеuere in faith; without the which it is not possible for to please thee. *Heb. 11.*

May it please thee then to confirme vs from day to day in it, whereof we will make a confession with heart and mouth saying.

I beleeue in God the Father, &c.

The prayers ended, you may looke how the ſicke bodie doth, and inquire of his health, with friendly wordes and Chriſtianlike ſpeeches. And if you perceiue that hee declineth, and that no ſigne of health doth appeare; a little after you may chuſe a fit time to ſpeake to the ſaid ſicke bodie, and aske him whether hee hath a good minde to talke of God, and to hearken to his word, whiles hee is yet in his good ſence; that if hee bee of God, you may beginne this little Catechiſme that followeth.

Iohn. 8.

A SHORT CATECHISME,

which is not only to instruct the Sicke, but also to refresh their memories, with the great mysterie of our redemption; which well to understand and keepe in his latter dayes, hee ought to make Confession of his faith before the assistants of the faithfull, whereof one of them, in the absence of the Minister, ought to examine him as followeth. Eccles. 38.

THE MINISTER.

B.S.N. EVery man that knoweth himselfe well, and is not ignorant of his condition and quality; surely he ought to confesse, that notwithstanding that he is created after the Image and likeneſse of God, neuertheleſſe that he is conceiued and borne in the ſinne of old *Adam*, whereby he is made a poore miſerable ſinner, ignorant, inconſtant, and full of iniquity, and conſequently ſubiect to all miſeries, afflictions, aduerſities, and finally to death; All which ſinne hath cauſed: which becauſe God would not leaue vnpuniſhed, he afflicts vs daylie, and to ſpeake better, he chaſtiſeth vs in this world, to the end not to damne vs with the world; wherfore, B.S.N. Genes. 1. Pſal. 51. Ephes. 2. Rom. 5.

1. Cor. 11. Psal. 31. *B. S. N.* Bee patient in your sickneſſe, and you ſhall poſſeſſe your ſoule in ſpirituall ioy; Acknowledge your ſinne, and accuſe your ſelfe before the Maieſty of God, vpon whom you muſt looke by faith, making confeſſion thereof with heart and mouth, before all the aſſiſtants; for Rom. 10. it is written, that men beleeue in heart to righteouſneſſe, and with their mouth confeſſe to ſaluation. Hearken then vnto the queſtions which now I ſhall demaund you, and anſwere faithfully according to the vnderſtanding that you haue receiued of the Lord; which if you cannot by reaſon of the weakeneſſe and hinderance of Mat. 10. your ſickneſſe, I will anſwere for you, and it ſhall ſuffice for you to giue vs your heart, and conſtancy of faith, in the which you muſt liue and die.

Now I aske you, wherefore and to what Geneſ. 2. end you were created in this world?

The Sicke. To know God.

The Miniſter. Was it neceſſary for you to know God?

Pſal. 16. & 17. *The Sicke.* Yes ſurely; for ſeeing hee is my ſoueraigne good, without the knowledge of him, I had beene more wretched then the brute beaſts.

The Miniſter. Seeing you know God, you

you know well that hee is the mighty, the wisedome, and the infinite good, one God in three persons, Father, Sonne, and holy Ghost; It is the only God that *Abraham*, *Isaacke*, and *Iacob* worshipped, in spirit and truth: It is the only euerlasting God, who hath created heauen and earth, and all things therein. The knowledge that you haue of God is it not such?

Genes. 1. Iohn 1. Luke 1. 1. Iohn 5. Genes. 18.

The Sicke. Yes.

The Minister. But such a simple knowledge of God, were it able to conduct you to eternall life?

The Sicke. Very hardly; for euerlasting life, is to confesse and knowledge one only God, and him whom hee hath sent, his euerlasting Sonne, our Lord and Sauiour Iesus Christ?

Iohn 17.

The Minister. Wherefore is it necessary for you to know and confesse the Lord Iesus Christ.

The Sicke. Because that I must recouer in IESVS CHRIST, that which I haue lost in my selfe, through the sinne of the old *Adam*, whereunto I was conceiued and borne; Therefore, it hath beene needfull for my saluation, that IESVS CHRIST true God and true Man, hauing put on our flesh, should giue me by his grace

Rom. 5. Psal. 51. Luke 24. Psal. 21. Rom. 11.

grace all that I had loſt in *Adam*.

The Miniſter. It is very well ſaid. That
Mat.1. is the reaſon why Ieſus Chriſt was conceiued
Luke 1. by the holy Ghoſt, and borne of the Virgin *Mary*, to purge and ſanctifie you;
Epheſ.2. For cleane contrary to him, you were con-
Pſal.51. ceiued and borne in ſinne, and of ſinneſull parents. Wherefore doe you not confeſſe,
Rom.8. that without Ieſus Chriſt you had remayned a wretched and miſerable ſinner, in euerlaſting death?

The Sicke. Yea certainly, but I beleeue
Rom.6. and confeſſe, that this good Ieſus Chriſt, hath reconciled me to God his Father.

The Miniſter. But how did he reconcile you to God his Father?

Mat.26. *The Sicke.* By his Death and Paſſion,
Heb.7.&9. & the ſhedding of his moſt precious blood; for to deliuer me out of al euerlaſting paine, this good Ieſus Chriſt hath ſuffered vnder *Pontius Pilate* for me, many afflictions, in-
Act.3. iuries, and tribulations: It is Ieſus Chriſt,
Mat.27. who hath beene crucified for me, as accurſed, vpon the Croſſe, to deliuer mee from the euerlaſting curſe, vnto the which *Adam* had bound me. This my Sauiour IESVS Chriſt was truly buried, to bury al my ſinnes with him, to the end they bee not imputed to me before God. It is my Lord and Sa-

uiour

niour IESVS CHRIST, who descended into hell, suffering an extreme temporall anguish for to deliuer mee from the eternall flame. Rom. 6. Act. 2. 1. Peter 2.

The Minister. All that you haue now confessed of Iesus Christ, was it sufficient to saue you?

The Sicke. No, according as the holy Scriptures ought to bee accomplished in all things; For what had it profited mee that Iesus Christ was borne, crucified, dead, buried, and descended into hell for me onely, without rising againe? Wherefore, I beleeue and confesse, that my Lord, my head and Sauiour Iesus Christ, is risen againe from the dead, to cause mee to rise againe with him, as one of his little members, in euerlasting life. Isa. 53. Mat. 26. Marke 16. 1. Cor. 15.

The Minister. Consequently, it is written that hee ascended into heauen, being now set at the right hand of God his Father; But what doth this Ascension profit you? Act. 1.

The Sicke. My Lord, my head, and my Sauiour Iesus Christ, is gone vp into heauen, to make mee ascend after him; For where the head is, there are the members also. And I beleeue that being set at the right hand of God his Father, hee Coloss. 3. 1. Iohn 2. Rom. 8.

Rom. 8. is my Aduocate, Interceſſor, and only Mediator towards him, aſſuring me very well,
Iohn 5. that no man can hinder mee, ſeeing Ieſus
Mat. 25. Chriſt is my Aduocate, and Iudge alſo; wherefore I haue no occaſion to feare his iudgement, when hee ſhall come to iudge the quicke and the dead; For I beleeue and confeſſe with a ſtedfaſt faith, that there
Rom. 8. is no iudgement nor condemnation for thoſe that are faithfull members in Ieſus Chriſt.

The Miniſter. VVho hath giuen you the grace to know and vnderſtand all theſe things?

The Sicke. It is by the grace of the ho-
2. Iohn 5. ly Spirit, one only God with the Father and the Sonne, by the meanes whereof wee receiue all the goods and gifts, which are offered vnto vs in Ieſus Chriſt.

The Miniſter. Seeing you haue already confeſſed that you are a member of Ieſus Chriſt, it followeth then that you are alſo incorporated in his Church, the which hee hath cauſed you to beleeue to bee Holy, Catholike, and Vniuerſall.

The Sicke. I verily beleeue the holy
Ephes. 5. vniuerſall Church, waſhed and cleanſed in the precious blood of IESVS CHRIST;

for

for the which I giue him thanks, with all humility, that hee hath giuen mee the grace to bee one of the ſmall members of his Church, and being baptiſed in his name, hath cauſed mee to liue in the communion, vnity, and charity thereof; hauing inſtructed mee with his holy word, and nouriſhed mee with his very body, made mee drinke of his precious blood, in hope of eternall life. *Mat.4.* *1.Cor.11.*

The Miniſter. Now ſeeing you are ſo well grounded vpon the liuely Rocke which is IESVS CHRIST, in knowing your ſelfe aright, you muſt acknowledge and confeſſe the principall good which you haue receiued of this good IESVS CHRIST. *1.Cor.10.*

The Sicke. It is very reaſonable; For I will not bee vnthankefull to remember the goods and gifts that I haue receiued of God; wherefore I confeſſe that I miſerable ſinner, haue inceſſantly offended the goodneſſe and iuſtice of God, hauing tranſgreſſed his holy Commandements, in which doing I haue deſerued euerlaſting death and damnation; Neuertheleſſe, appealing to the mercy of GOD, I haue asked forgiueneſſe, and doe beleeue and confeſſe, without doubting any whit, *Pſal.51.* *Luke 17.*

that

Act. 4. Reuel. 1. that full and entire remission of all my sinnes is giuen me, by the only merit of the death and passion of my Lord and Sauiour Iesus Christ, by the shedding of his precious blood, in the which I assure my selfe to bee sufficiently and intirely washed and purged; which is the greatest good and contentment that I could euer receiue; And such is my faith, in the which I will liue and die, by the grace of the holy Ghost.

Mat 26. Hebr. 1.

Mat. 10.

The Minister. Seeing you haue receiued such a great good from God, by the meanes of his Sonne Iesus Christ, it is also fitting that you should doe his commandement: for euen as he doth pardon you, and maketh a remission of all your sinnes; likewise you must also pardon with all your heart all those that may haue offended you. Otherwise you shall not walke according to God.

Mat. 11.

Mat. 15.

The Sicke. In that I haue knowne the faith of Iesus Christ, to bee alone holy and perfect, commanding vs to loue our neighbours, friends and enimies, as our selues; wherefore I beseech all those to whom I may haue offended, either in thought, word, or deede, to pardon mee with as good a heart, as I forgiue all those that haue offended mee; desiring to doe them pleasure

Mat. 19.

Luke 23.

and

and ſeruice, as to my good Brethren and Friends.

The Minister. Then ſeeing it is ordayned of God that all men muſt die, we cannot reſiſt his ordinance; but wee ought alwaies to conforme our ſelues to his holy will: Wherefore Brother, you muſt not finde it ſtrange, if I ſay that to you which the good Prophet *Iſay* ſaid to King *Ezechias*, ſpeaking from the Lord, Diſpoſe of thy houſe, for thou ſhalt die, and ſhalt not liue. This good counſell, ought to ſtirre you vp to fit your ſelfe ſpiritually in your conſcience; That is, firſt to conuert your ſelfe to God, and to bewaile your ſinnes, as did that good King, deſiring his mercy, asking him forgiueneſſe, and ſaying alwaies in your heart, Lord God, bee propitious and merciſull vnto mee poore miſerable ſinner, for the loue of thy Sonne Ieſus Chriſt my Lord and Sauiour. Afterward you muſt not forget your houſe and familie, the which you ought ſo well to order and diſpoſe of, by a good will or laſt Teſtament, that afterward it may bee in peace and tranquility. But to make you better to vnderſtand the diſpoſing of your houſe, you ought to giue euery man his owne, without deceiuing any man. You muſt leaue your wife, your

Heb. 9. Genes. 3.

Iſay 38.

Iſay 55.

heire, your children and friends in good
1. Iohn 2. friendship and charity, to the end that after
your decease, they may haue no occasion
of discord; That done you must forget all
the troubles and sorrowes of the world,
Mat. 26. which passeth away with the lust thereof;
But who so doth the will of God, endures
for euer. Touching your children, you
ought to be only a natural father for a time;
but God is their spirituall Father for euer,
hauing them in his holy keeping and pro-
tection, to conserue, preserue and nourish
them, from all euill, prouided that they will
walke in his waies. Moreouer, seeing you
are a Christian, regenerated by the holy
Sacrament of Baptisme, you know long
Hebr. 13. since, that wee haue not here a permanent
Citty, for wee waight for a better which
is euerlasting; Wherefore I pray you in
the name of God, not to vexe your selfe
Psal. 38. with any sorrow for this world; For here
wee are all but strangers, as were our Fa-
thers; When then God shall appoint that
you must dislodge and goe before vs, will
you not conforme your selfe to his holy
will and ordinance? Also if hee finde it
expedient for your saluation, to prolong
Isay 38. your life, as hee did to good *Ezekias*;
will you not bee contented with what

soeuer

soeuer it shall please him to doe with you? Yes surely, for hee is Lord and Maister, you are but his seruant: Hee is your Creator, you are his creature, and the workemanship of his hands. By that meanes then he will dispose of you at his will, vnto the which onely you ought to conforme and humble your selfe, saying vnto him with all your heart,

LOrd God, thou knowest my necessitie, if it please thee to prolong my life, thy will be done; If also it please thee to call me vnto thee, thy will be done; for thy creature Lord, hath no other will but thine.

Now Brother, comfort your selfe in God, whom if hee hath appointed to call you, your calling shall bee happie, for you must beleeue and hope with a stedfast faith, that hee will cause you to rise againe in your owne bodie, in immortalitie and glorie, for to make you reigne with him in euerlasting life, the which is purchased for, and giuen vnto you, in the vertue of the pretious bloud of our Lord and Sauiour IESVS CHRIST; In whose name the Lord GOD blesse, and preserue you, and make his face to

1 Cor. 5.

Reuel. 1.

shine vpon you, and bee propitious vnto you. The Lord turne his fauourable countenance towards you, and maintaine you in good prosperity, so be it.

THat done, if you see the sicke body to waxe worse, and to draw neare to his death, as desirous to tend to his appointed end, presently in his mortall agony, you must not faile to repeate before him with a loude voice the Christian Comfort, which is here before set downe; Which doing God will giue him the grace to die well and faithfully,

Amen.

L. S. V.

FINIS.

A TREATISE TO TAKE AWAY THE FEARE OF DEATH, AND CAVSE IT TO BE DESIRED OF the faithfull man.

WITH A SHORT DECLARATION OF THE RESVRRECTION OF THE DEAD; AND with certaine Prayers and Meditations.

LONDON,
Printed for Richard Bankeworth.
1611.

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To the Reader.

FRiendly Reader, the first of these Treatises being come forth of his Country of Anion, to be communicated to other nations, at the last it fell into my hands. And seeing that diuers did greatly desire it, as well for the vtility as for the breuity thereof; I was also willing that it should be communicated to those of our nation, adding vnto it an other little Treatise of the Resurrection of the dead, and some good Prayers and Meditations, fiting to this matter, that we might all learne betimes to die well, which is the lesson which therein as learnedly as briefly is taught vs. Wherefore if I finde that my intention be agreeable, I will indeauour to goe on from good to better to serue to the publike good: Farewell this 21. of March 1583.

To the Reader.

Friendly Reader, the first of these Treatises being come forth of his Country of Anion, to be communicated to other nations, at the last it fell into my hands: And seeing that divers did greatly desire it, as well for the utility, as for the brevity thereof; I was also willing that it should be common to the use of our nation; adding unto it an other little Treatise of the Resurrection of the dead, and some good Prayers and Meditations, fitting to this matter, that we might all learne betimes to die well; which is the lesson which therein as learnedly as briefly is taught us. Wherefore if I finde that my intention be agreeable, I will indeavour to go on from good to better to serve to the publike good: Farewell this 21. of March 1583.

A TREATISE TO TAKE AWAY THE *FEARE OF DEATH*, AND CAVSE IT TO BE desired of the faithfull man.

PLATO said, that the Philosophie wherein man (liuing in this world) should principally exercise himself, is the meditation of death; that is to say, of her conditions, fraile, diseased, and mortall; of the diuers accidents of this humane life, and of her houre so vncertaine and vnknowne; to the end that considering these things, hee might withdraw his affection and trust from this world, that he might despise it, and all temporall things, wherein he sees and discouers so much inconstancy, and such sudden and frequent mutations or changes: and that by such a despising of vncertaine & casuall things, he should stir vp himselfe vnto

a contemplation of those that are diuine, and heauenly; And forsaking that which is heere perishing and transitorie (vnto worldly men) hee should chuse his part in heauen, and should stay himselfe at that which is permanent and eternall. For the like reason, *Philip* the father of *Alexander* the great, a man of good vnderstanding, and of very great consideration, to the end that in the middest of his great prosperity, he should not forget himselfe in his dutie, gaue order that one of his Gentlemen should euery day at his awaking come and speake these words vnto him; King, haue in remembrance that thou art a mortall man.

Iesus Christ also our Sauiour and Maister, tending to the same end, doth exhort vs to watch, & to lay vp treasures in heauen, and not on earth, where all things are vncertaine and changeable. Wee see by that, that during our life, we cannot doe better then to thinke vpon death, and our bodie being vpon the earth, to accustome our selues to haue alwaies our spirit and heart in heauen. Now because that the remembrance of death is a fearefull thing to many, I haue bethought my selfe, to passe away my griefes, and to recreate my selfe from my other studies, and also to giue you a

teſtimony of the Obligation which I thinke I haue towards you, as well for the good which you haue done vnto mee, as for the friendſhip which you beare me, to write vnto you, and to preſent this ſmall Treatiſe, wherein I haue briefely touched certaine points, wherewith the faithfull may arme themſelues againſt death: which hee ought to doe in time, and prepare himſelfe to receiue it with aſſurance, at ſuch time as it ſhal pleaſe God to ſend it; for that which doth aſtoniſh many, is that the comming thereof is ſuddaine vnto them, and that they are ſurpriſed vnlooked for. We ſee by experience, in a frontier towne, that when it is well victualled, and prouided of all things neceſſary, for to withſtand a long ſiege, thoſe within are a great deale the more aſſured and bold; whereas if it were vnprouided, they would ſtand amazed and tremble with feare, if they ſhould chance to ſee the approaching of the ſiege. It is eaſie to iudge by that, of what importance it is to haue preuented a danger, and to bee prepared for it.

Then to prouide and arme the faithfull man againſt death, wee muſt note that there are two ſorts of it: the one is temporall of the body, which Chriſtians ought to deſire;

death the

the other is eternall, of bodie and soule: which they ought not to feare, persevering in the faith of our Lord.

That it is so, all feare presupposeth euill and danger; we doe not feare that which is good, but long after, desire and pursue it, and when it offers it selfe, we receiue it joyfully: But an euill, we apprehend and feare, we flie from it, and when it happens vnto vs, we sorrow, and do complaine. If then it doth appeare by good and euident proofes, that the faithfull man is not in danger of this second death, may we not then conclude, that if we feare it, it is foolish and without occasion? And surely if we had iudgement, and neuer so little faith, it were sufficient presently to take away the feare of it from vs.

For first, the proper nature of faith is to animate and quicken our heart, so soone as it is receiued in vs. The iust, saith the Prophet, shall liue by faith. Now euen so as the bodie, whiles the soule is in it, liueth, and dieth not, vntill such time as it be separated from it; no more doth the faithfull man, persevering in the faith which hath bene inspired and put into his heart by the grace of God. Although (saith *Dauid*) I should walke in the middest of the shadow of

death

death, I will not feare: for thou art with mee O Lord. What was the cause of this assurance? was it not faith? wherewith we ought no more to feare death, then wee doe sickneſſe when we are in perfect health, well disposed, and in good liking; or pouerty, when we haue plenty and abundance of all good things.

Secondly, by faith we haue remiſſion, and an abolition of all the faults which we haue done; why doe wee then feare death? There is no death where there is no ſinne; by ſinne death came into the world, ſaith S^t. *Paul*: and elſe where; The reward of ſinne is death; ſinne cauſeth God to be angrie with vs, and that in his anger he condemnes vs to death. Now all ſeedes doth bring forth, euery one according to their ſort and qualitie. The wheat bringeth forth wheat, and the Rie, Rie, and we muſt not hope for any fruit, if there be not ſeede before hand.

That being true, and witneſſed in a thouſand places of the Scripture, that vnto a Chriſtian all his ſinnes and debts are quitted him by the grace and mercy of God, that they are forgotten, that they are couered, that they are not imputed, and that they are remitted and pardoned, that they

they are cast as farre from vs, as the East from the West; Prouided that there be no more seede thereof, we neede not looke for any fruite: That is to say, if there be no more sinne, there is no more anger of God, nor of death, and by consequent that also there ought to be no more feare.

Thirdly, by faith wee haue the word, and the promises of God, whereupon it is grounded: Among others this; Who so beleeueth shall not die, but is passed from death to life. Now this promise can no more faile, then he that gaue it vs. It is eternall. And all that God saith, is as sure and permanent, as heauen, or earth; For this cause when wee looke into them, wee ought in them to consider the vertue and power of this word, by the which they were once created, and euer since preserued and maintained in that estate wherein now we see them, and to inferte thereupon: that being of the same power and efficacy in all other things, nothing is impossible nor vncertaine of all that which God doth say and promise vnto vs. And therefore, as S^t. *Iames* saith, Receiuing his holy word by faith in our heatts, and the promises which hee hath made vs, to giue vs eternall

eternall life, wee ought to assure our selues of it, and take away all feare and apprehension of death. What was the cause of the ruine of vs and our forefathers? was it not because they did decline from the word of God to follow their owne fancies and the counsell of Satan? If then to the contrarie wee will cleaue to it, without leaning any iot neither to the right hand nor to the left, wee shall liue by it, and in it. Hearken vnto mee, saith God (speaking by *Esay*) and your soule shall liue. And *Zacharie* in his Canticle; Hee hath giuen vs a science of saluation. And Saint *Peter* speaking to IESVS CHRIST, Thy wordes are wordes of eternall life. If God, the Prophets and Apostles, doe assure vs that the word of God, receiued by a true faith in our heartes, doth there quicken, keeping and retaining it, what occasion haue wee then to feare death?

Moreouer by faith wee dwell in IESVS CHRIST, and haue him dwelling in vs, who hauing life in himselfe as his father, doth quicken vs, and all those vnto whom he doth communicate himselfe. Wherefore then being his members, flesh

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of his flesh, and bone of his bones; briefe, being one with him shall wee feare death? Hath not hee power ouer it, and not onely for himselfe, but also for vs? He, saith S^t. *Cyprian*, who hath once ouercome death for vs, will alwaies ouercome it in vs. Hath not hee beate downe, dispossessed, chased and spoyled Satan, the Prince and Lord of death? hath not hee accomplished the law? and by this perfect obedience, which hee hath borne to God his Father, appeased his anger, satisfied his will, and abolished the malediction of the law, which is nothing else but death? Did not hee die to make it die? when hee rose againe, hath not he broken and dissipated all the torments, plucked downe the gates of Hell, and triumphed ouer her and all her power? Say not henceforth saith S^t. *Paul*, who shall go vp into heauen, or who shall descend into the depthes, for to bring life vnto vs? for IESVS CHRIST is dead, and risen againe from the dead, for to deliuer vs from death; and risen againe to restore vs to life; Hee is our Pastor; And for this reason wee ought not to feare, that any creature should snatch vs by violence out of his handes,

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or can hinder him from giuing vs eternall life. He is our Aduocate, we ought not then to feare to be ouerthrowne in iudgement; nor that by sentence we should be condemned to death: He is our Mediator, we nerde not to feare the wrath of God: Hee is our light, we neede not to feare the darkenesse: He is our shadow and our cloude, we ought not then to feare the heate of the fire eternall, no more then did the children of Israel the heate of the Sunne in the Wildernesse, being hidden vnder the pillar. Let vs then for these reasons forsake and cast behinde vs all feare of death; the which hauing had no power nor aduantage ouer the head, shall haue no power ouer his members.

Item, By faith we haue with Iesus Christ God his Father, and are allied & ioyned together with him, as he saith by his Prophet, I will marry thee if thou wilt promise me thy faith: and Iesus Christ in S^t. *Iohn*; Hee that loueth me will keepe my worde, and I and my Father will come and dwell in him: for this reason we are also called his Temples, because we are consecrated and dedicated vnto him by his holy spirite, that he should dwell in vs. Now seeing God is with vs, we haue the originall, the fountaine, the cause, the beginning and the author of life; we

haue the great *Iehouah*; of whom all things depend, by whom all things are and moue: in whom the Angels, Arch-angels, Principalities, the heauens and all the elements consist; we haue him that is the true *Zeus*, from whom al creatures, visible and inuisible take their life and their being, by the participations which they haue with him: We haue him who is the true *Promitheꝰ*, most perfect and soueraigne worke-man of all things, who by his breath doth quicken and make them to liue: We haue *ton Theon*, that is to say, he who discoursing all things, by his power infinite doth preserue them: Wee haue, to make short *Æ L*, that is to say, he who onely can satisfie, and by his presence cause that of life & of all other good things we shall haue, and thinke we haue enough: Shall we then feare death in such company? If as S. *Augustine* saith, God is the soule of our soule, we cannot die but by being separated from him; the which *Dauid* doth confirme in one of his Psalmes, saying, Those shall perish O Lord, who doe depart and go from thee; which being considered, let vs striue onely to keepe him with vs by faith and obedience, and besides, let vs take away all the feare which we may haue of death.

Againe, by faith wee haue the spirite of God: you are not carnall, sayth S. Paul writing to the Romanes, but are spirituall; for who hath not the spirit of God are none of his. And elsewhere speaking to the Galathians; Haue you not the spirit of God by faith? Now this spirit is the spirit of life; if God withdrawes it from his creatures they die, they perish, and come suddenly to noughts: to the contrary, when he pleaseth to send and powre it vpon them, he raiseth and restoreth them in an instant; euen as we see a Hen brooding of her egges, by a secret vertue doth disclose and bring them to life, albeit that before they were without soule or feeling. Euen so doth the spirit of God, al creatures by his diuine power: He giueth testimony and doth assure vs in our hearts that we are the children of God, to the end that from him as from our father, by a certaine and assured hope wee should waite and looke for life: He is as a pledge vnto vs for feare lest wee should doubt. Hauing such earnest of life, hauing testimony from him, who being the spirit of truth cannot lie nor abuse, hauing him himselfe who is the preseruer of all creatures; shall we feare death? It is as much as who should feare the darkenesse at none-day,

the spirite of him who hath raised againe Iesus Christ, and who hath vp-held him because he should not be ouercome of death, being in vs will quicken vs also, saith Saint *Paul*, and wil preserue vs from it; let vs then put away all feare of it.

Faith also causeth that God doth adopt and repute vs for his children: you are all children of God by faith, saith S. *Paul*: and S. *Iohn*, he hath giuen power to al those that shall receiue him, and beleeue in his name, to be made the children of God; then being children, we are the heires & co-heires with Iesus Christ; and we are by the meanes of this adoption certaine once to come vnto life, vnto the rest, and vnto the glory wherein we shall reigne eternally with his Father. Moreouer, being children of God, we are of his houshold, and it is not in his house where death dwelleth, it is in hell in the diuels house; in heauen and the place where God abides, there is an vnspeakeable light, so great a beatitude and happinesse, that in the contemplation thereof, *Dauid* crying out, said, O that they are happy that doe inhabite and dwell in thy house! And else-where; In this consists all my good, Lord that I may be neere vnto thee. Again, being children we are at liberty, free from

sinne,

sinne, free from death, free from the condemnation and rigor of the law, freed from the seruice and force of the diuell: what do we feare being then children of God, and consequently brothers of Iesus Christ? Is it possible that he can euer denie or abandon his flesh and blood, or suffer them to die, hauing power to saue them? Conclusion. Being the children of God our Father, hee loueth vs with a loue vnfained and fatherly. And if, as saith S. *Paul*, during the time that we were his enemies, hee had such a care ouer vs, that not sparing his onely begotten Sonne, he hath deliuered him ouer to death to preserue vs from it, and to reconcile vs vnto himselfe, now that wee are his friends and in his fauour, will he not saue vs? Who is that man, who considering these reasons, will not presently assure himselfe, and doe away all feare which he had of death? That which also ought to assure vs against death, & take away all feare which we haue of her, and the dishonour of the tribulation, of the horror and anguish prepared for the reprobate and damned, is our calling: that God of his grace hath vouchsafed to withdraw vs out of the darkenesse wherein we were, and to illumine vs by his holy spirite, teaching vs by his holy word, wherein we ought

to trust, and wherein lieth our saluation; and so what we ought to doe to please and obey him, to the end that walking in his law and seruing him in all iustice and holinesse, we might after we haue a little suffered in this world, be faithfully glorified with him in the end: for that which God beginneth he will accomplish; and when he hath determined to call any one to him and to saue him, hee neuer changeth his counsell, neyther doth repent himselfe of the good that he will doe vnto him. He is vnchangeable, and so stedfast in his purpose and determination, that that which he once willes and ordaines, he doth execute without being turned from it. If then we feele in our selues that God hath giuen vs the grace to heare, to beleeue, and to loue his word, and to flye from and reiect all that which is contrary to it, and to haue an affection to obserue that which he commandeth vs, and a dislike, if haply by infirmity or otherwise, we chance to commit any thing against his law: let vs not doubt but we are regenerate, elected, and predestinated to eternall life, and consequently out of danger of death. Let vs then take away all feare, and let vs say with Saint *Paul*, What shall separate vs from the loue and charity of God? what shall make vs to

thinke

thinke, that he hath not a will to saue vs? It shall not bee paine, affliction, hunger, persecution, nor any aduersity, not death, nor any creature whatsoeuer shall make vs to doubt that hee doth not loue vs, in the fauour of Iesus Christ, and that hauing chosen, called and iustified vs in him, but that finally he will also glorifie vs by him.

The Sacraments which IESVS CHRIST hath left vs for the confirmation of our faith ought likewise to assure and strengthen vs against the feare of death.

First, Baptisme by the which wee are buried and die with Christ, that wee may rise againe with him; in the which wee are washed from all our sinnes, and clothed with his innocency, to the end that presenting our selues to the Father, so adorned and couered with the robe of our elder brother, we may receiue his holy blessing, and be saued from the great deluge, wherein all the infidels perish, as *Noe* was in his time by the Arke. Hauing then the promises of God, as we haue said before, and ouer and aboue his signe, by the which he is bound to render that life to vs, which we haue lost by our sins; wherfore

do

doe we feare death, doe we thinke that he wil reuoke or that he wil denie and disauow his signe?

Secondly, the Lords Supper, where wee take the bread and the wine, for to be receiued into the Communion and participation of the body and blood of our Lord Iesus Christ, and by consequent into the fruits of them: that is, to haue part in his obedience, in his iustice, in his satisfaction and redemption, in the Testament and new alliance, and generally in all the promises of God, the which by his death haue beene ratified. It remaineth now to conclude our purpose, and to inferre vpon the precedent things, that if we feare death, it is for want of considering them, or if wee doe consider them, it is for want of beleeuing them; for there is no man so timorous, being firmely perswaded of that which is spoken, but will take away all feare of death, and will say with *Dauid*; I shall not die but alwaies liue, to declare perpetually the workes of the Lord, and praise him. And who will not scornout it with S. *Paul*, and insult vpon it, saying, O death where is thy victory? where is thy sting? where is thy strength? where is the terrour and feare which men had of thee? Iesus Christ our Sauiour perceiuing

the time of his death drawe neare, said, that in short time hee should passe from this world to goe to his Father, calling death a passage; which should greatly comfort vs. We haue almost all this opinion rooted in vs, and it is that which doth so discourage vs, that it is a dangerous passage & vneasie. Now for to take it from vs, and to stirre vp our hearts, he would needes passe it before vs, and as it were sound the depth, to the end that we seeing that he did not sticke at it, should take courage: as also we see before and after him, the Prophets, Apostles, Martyrs and other holy personages haue done it; who hauing passed it without any apprehension of danger, and being escaped safe and well, doe now reioyce with God, that they are gotten to the land and to the port where they did aspire. Shall we then be such cowards, shall we be so faint-hearted, and of such tender and effeminate courage, as to feare to goe by a place so frequent, and a way so great and beaten, that men go it, as said some of the Auncients, blindfolded. Likewise we see that not one alone of those that trusted in God, calling vpon his ayde, that put themselues to passe it, did euer miscarry: when the children of Israell did feare at the passage of the redde

Sea,

Sea, *Moyses* did shew vnto them, that if they would trust in God, they should see his glory and power; which they did see, passing safely through the middest of the danger, whereas their enemies did remaine: so shall all the faithfull through the straights of death, prouided that they commend themselues to God, and doe onely set their trust vpon him. They being in the desarts, although they were bitten by the Serpents, yet were they preserued from the danger in looking vpon him, that *Moyses* had caused to be erected; although also that the cursed and enuious serpent hath tainted vs with his venome, yet shall we not die if by faith we looke vpon Iesus Christ crucified. Let death come, let it take vs, let it binde vs, yet shall wee breake the bonds as easily as did *Samson* those of the Philistines his enemies; let it swallow and deuoure vs as the Whale did *Ionas*, yet shall it be faine to disgorge and cast vs vp againe, if in the middest of the depth wee doe remember God and call vpon him. Let it bury vs as it once did Iesus Christ, yet shall wee rise againe as hee did, and it shall be impossible for this Tyrant to retaine vs vnder his power. After hauing shewed how wee should arme our selues

against

against the apprehensions of eternall death; let vs also shew that we ought not only not to feare the temporall, but also desire it; and when it pleaseth God to send it vnto vs, to thanke him for it, to reioyce at it, to embrace it, and to sing for ioy; whether it be that we behold the misery, the mishappes and euils of this life, from which it doth deliuer vs; or else the ioy and contentment of eternall life, whereto it doth bring vs.

As for the pouerties, miseries, incertitudes, fragilities, accidents and mutabilities of this life, not onely the Scripture, but also diuers wise and great Philosophers doth shew them vnto vs: And there is one amongst them, who declaring the originall of the Greeke phrase signifying life, sayeth ζῆν ἀπὸ τοῦ ζέειν, which is, that life hath beene so called of the Greekes, because of the violence, of the assaults, excesse, paines, and outrages which therein we suffer, which are innumerable both in body and soule.

Our bodies are subiect to colde, to heat, to hunger, to thirst, to time, to age, and to so many diseases, that there is no part but hath his particular infirmity: the feete are subiect vnto the goute, the belly vnto gri-

gripings, the sides to pleurisies, the stomach to rawnesse, the lights to the cough, the head to a thousand diseases; we neede but a Spider or other little worme to kill vs, we neede but a haire or a crumme to strangle vs: in summe, the flesh with all it strength is nothing else but grasse; Is it to day greene and pleasant? let but the Sithe passe, it will cut downe a thousand leaues at once, which in an howre will be drie and withered. The Greekes doe call the body of man in their language, *Soma* and *Demas*, whereof the one is taken from a phrase which signifieth to binde, and the other comes neere to that which signifieth Sepulchre, for to shew vnto vs in what estate and disposition soeuer he be, he doth represent rather death vnto vs then life, and seruitude then liberty. As for the soule, it is first subiect to all the euils and diseases of the body: for it is vnpossible if that be ill, but that for the coniunction & amity which is betweene them, it must endure and feele paine. Moreouer, shee hath her owne, as ignorance, sinne, mistrust, suspicion, iealousie, hatred, enuie, loue, lust, ambition and passions, the which as tormentors, do hale her the one one way, the other another, as if they would pull it to pieces. Heare a million of importunities

which

which she hath, and which man taketh to attaine to his purposes, to liue in rest and at ease, to be in honour, to maintaine his alliances and friendships, to beware of his enemies, to encrease his house, to maintaine and keepe it in it greatnesse, the which doe torment vs oft-times in such sort, that we can neither eate nor sleepe at ease.

And we must not thinke that there is any estate exempt from this misery; begin at the highest Prince or Emperour that euer was in the world, and so discourling descend to the poorest begger that euer the earth did beare, and you shall not finde one content, neither the Artificer nor the Merchant, nor the Aduocate, nor the Gentleman, nor the Duke, nor the King; enter into their closets, there you shall often finde them, as said *Menander*, laid vpon their beds with a mournfull voyce, and pittifull, crying, Alas, alas. *Valerius* speaketh of a King, vnto whom the Scepter and Diademe were offered; before he put it on his head, he tooke it in his hands, then hauing looked long vpon it, he cryeth out, O Diademe, if one knew the miseries and incumbrances which thou doest bring, there is no man that finding thee vpon the ground, would once take thee vp; shewing by that exclamation that the life of

Kings

Kings is lesse happy then that of priuate persons. *Tiberius Cæsar*, vnder whom Christ was crucified, and who commanded that he should be worshipped as a God also as *Tertullian* recordes it after the death of *Augustus* his predecessour, who by will had left him heire, as well of his goods as of the Empire; which being offered him by the Senate, according to custome, doubted a great while whether he might accept of it, by reason of the feare that hee had of the weight of this charge, and of the paine that he was to suffer in the vndergoing of it. *Diocletian* after hee had held the Empire some twenty yeares, left it of his owne accord, & chose for the rest of his time to liue a peaceable and domesticall life; wherin after the great agitations and stormes of trouble with he had had during the time of his gouernement, he found the rest to be so sweet and pleasing, & his minde so contented and freed, that many times amongst his familiars he did witnesse, that the time had neuer seemed so good to him, nor his sun-shine daies so pleasant; shewing by these wordes how he did abhorre the imperiall life, although that few Emperours before or after him had had such honours in victories, and other prosperities as he had.

These

These examples do sufficiently shew, that the life of Kings is not so happy, as some men sometimes esteeme them, more by error then by reason; and they are so farre from being at quiet and without trouble, that by reason of the great care and trouble that they haue; the auncient Greekes surnamed them *anaces*, *dia tô anacôs échin*, sayth *Plutarke*, in expounding the words: which is as much according to his exposition, as who should say, carefull. By how much a tree is planted and seated in higher place, by so much the more is it subiect to the winde; also are the great men more then the commons, to diuers fortunes and accidents; the thunder-bolts and the tempests fall ordinarily in high places, so do the great and pittifull misfortunes vpon men of state and renowne.

And if in this world the estates which wee esteeme most of are subiect to so many mishaps, what may we thinke of others, which we our selues by reason of the discommodities which are ioyned vnto them doe flie from and esteeme vnhappy? So wee see that there is not any estate, that of it selfe doth make a body happy or contented; and as in estates, besides the common miseries, euery one hath

hath his owne particular, also haue all the ages of man, euils which are proper vnto them.

In his child-hood he is full of infirmities, without vertue, without vnderstanding, without the vse of reason and speech, and without wit, and he must be fifteene yeares olde, before he is capable to know onely what estate is fittest for him; wherin oftentimes he deceiues himselfe, chusing that whereunto he is least fit.

Is he come into his youth? he is rash, aduenturous, foolish, passionate, voluptuous, prodigall, drunkard, gamester, quarrelsome; whereby it hapneth oft, that in this age hee falleth into great inconueniences and dangers, to be imprisoned, to be hanged, to lose his goods, and euen to bring his parents with sorrow to the graue.

When this great heate by little and little begins to coole and diminish, and that hee waxeth a perfite man, then he must labour night and day for to entertaine his house, nourish his children, and prouide for them for time to come: he is besieged, now with desire and couetousnesse, then with feare lest his children should remaine vnprouided for, lest they should behaue themselues ill, and lest they should doe some dishonour to their house. The

The age of vertue and perfection declining, behold in our sight, old age comes creeping on, in the which man is sickly, vnwieldy, cold and forsaken; and as among the seasons of the yeare, the last is Winter, and the most troublesome, so amongest all the ages of man is the olde age.

That which I haue said is not the hundreth part of all the euils whereunto the sicke man is subiect, and neuertheless that little which wee haue spoken of it, is sufficient to shew that in all estates, and in all ages it is miserable, and as said *Menander*, life and misery are two twinnes; for they are borne, & grow, they are nourished and liue alwaies together, the which nature teacheth vs in two things. First, in that the little children comming into the world, they alwaies crie, as presaging the euill which they are to endure if they liue long; Secondly, in that coming forth of their mothers belly, they are all bathed in bloud, and are more like vnto a dead man, whose throate had bene lately cut by murtherers, then to any thing else. Two ancient Philosophers, considering these things said, the one, That God did loue those which hee takes out of this world in their childhood;

the other, That it were good neuer to be borne, or elſe to die preſently. Surely it is a wonderfull thing, and which ſheweth well that we haue want of vnderſtanding, that although life were neuer ſo vglie and diſfigured, and that in all her partes there were neither grace nor beauty that could commend it, we neuertheleſſe ſhould be ſo in loue with it, that we alwaies deſire to keepe it and neuer to change. But we are much abuſed; for it is more vncertaine then it is miſerable: for to ſhew vs the vncertainty of it, the Auncients called it a ſhaddow, and a dreame, which are the two things in the world, the moſt vaine and leaſt ſetled in our eſtate. *Pythagoras* being once demaunded what humane life was, ſpake neuer a word; for his cuſtome was to anſwere and inſtruct more by ſignes then by wordes; but went into a chamber, and came forth againe preſently: ſignifying, that the life of man is but an entring in, and going out. And IESVS CHRIST exhorting vs to watch, grounds himſelfe vpon nothing elſe but vpon the inconſtancie and vncertaintie of this life: Watch, ſaith hee, for you know not at what houre the Lorde will come. And who is that man in how

good

good disposition and happinesse soeuer hee bee, that can promise himselfe to continue in it but a day? Those in Samaria doubted of nothing, when in an instant they were destroyed by the ruines of the Tower of Syloe. In the time of the flood they did build, and made marriages and banquets, when suddenly contrary to the expectation and opinion of all the world, the raine fell in cleere weather, which raine did ouerflow the whole earth. The rich man, whereof mention is made in the twelfth of LVKE; though hee was very secure; who hauing so much wealth that hee knew not where to whord it, made acount to giue himselfe to pleasure, and to liue after that time at his ease; when, while hee was standing vpon these termes, beholde the Seriant of GOD comes and arrests him to appeare the same day, to giue vp an account vnto him, of all the precious things and goods which hee had left, and which hee had gathered with such great labour.

But it is labour lost to goe about to proove a thing so manifest, and which we experimentt and see daily: For in this world there is nothing more ordinary nor

more frequent then that which *Ouid* saith, that the life of man, and all humane things are hanged, and doe hold but by a little threed.

Let vs behold then, seeing on the one side the great euils whereof it is full, and on the other side the inconstancy of the good which it hath; if we haue great occasion to desire of God, that he would prolong it vnto vs; or to complaine or discontent our selues at death, when it taketh it away from vs? Wee haue vnderstood the euils from the which death doth deliuer vs, Let vs now come to consider the good which it bringeth vnto vs, from thence we shall yet better know, that we ought not onely not to feare, shune, and auoid it, but also desire it with all affection; For one of the goods only which we enioy by deathes meanes, is greater then all those which we can haue in the world, liuing in it for euer.

By it first we rest, as saith S^t. *Iohn* in his Apocalyps. And after that we haue endured and are almost consumed with innumerable troubles and labours, dying, our spirit goeth into heauen, & our bodie into the earth as into a bed, there for to rest and refresh it selfe. The poore artificers are so glad when

euening

euening drawes neere, and that it is almost nighe, that they may be paid for their labor, and goe home to rest themselues; or when after they haue laboured the fixe daies in the weeke, that Sunday comes, when they hope to recreate themselues, and recouer the force and vigour as well of their bodies as of their mindes: we ought not to be lesse ioyfull, when the time of our death drawe-eth neere, which wee ought to waight for, and desire as a holy day; in the which wee hope to rest, and by the pleasure, which therein we take, presently forget all the sorrowes and troubles which wee haue had in this world. The end of all that we doe, and of that which we purpose, is it not our rest? Why doe we gather goods with a thousand troubles, and as many dangers? why doe wee studie? why doe wee fight? why doe we labour? why doe we all other things? Is it not by that meanes to come to ease, and to a rest, which we pretend and seeke as a soueraigne good? What is the principall reward which God doth promise to his people, and to all those that serue him faithfully, is it not a perpetuall rest, whereinto he himselfe is entred since the creation of the world? When we do pray vnto him that his kingdome come, is it not

to the end that we should be in peace and rest? Finally, what doe wee hope for at his handes, is it not that? Then the rest which God hath promised vs, which we demaund of him, which we wait for, briefe, which we doe purpose as the end and conclusion of al that we doe and vndertake, is giuen vs by no other meanes but by death. Some seeke for it in their goods, which they loue, supposing there to finde it; others in study, others in voluptuousnesse and worldly pleasures: but all that is but an abuse. For it is found but in death, which we ought more to loue for this reason, then the world doth his pleasure, the couetous man his treasure, the scholler his bookes, or the ambitious his humours; by reason that in one houre it putteth into our hands, and giues vs the enioying of goods, which they cannot finde by great labour all their life time, in the aforesaid things. Afterwards, death causeth that by it we are content, satisfied and very happy. Happy are those wch depart in the faith of our Lord, saith S. *Iohn*. Then is this blessednes the soueraigne good whereunto we aspire, and which we cannot finde in this world, where we are neuer content. If we haue goods we desire knowledge, if we haue knowledge wee desire honours, if we haue ho-

honours we desire health, if we haue health we desire to be young; briefely, we alwaies want something which we seeke after, and when we cannot get it, that is a cause of grudging and discontentment. Then shall we be fully satisfied, as saith *Dauid*, when by death we are come to the Kingdome of God, and his glory hath appeared vnto vs.

In it are all things; it is the soueraigne good which in it dooth comprehend all other: therefore when wee shall haue it, our appetite and desire shall rest in it; we shall rest there without going any further, without demaunding or seeking for any thing else. Then shall be accomplished that which IESVS CHRIST hath promised to all his faithfull, who, beleeuing in him with an entire faith, and such a one as God requires in his word, will raise vp in their hearts a spring of water of life, springing to life eternall. We shall no more feare any thing, being no more in danger; we shall desire nothing, hauing all in our possession; we shall hope for nothing, for all promises shall bee accomplished; wee shall no more aske any thing, for we shall haue no more neede; God shall bee all in all. If wee will be rich, we shall then haue him that doth inrich all those that call vppon his

his holy name. If we will be wise, we shall haue the heauenly wisedome; if we will be mightie, we shall haue the Almightie; if we desire to be good, we shall haue the onely excellent good: if we will be faire, we shall haue the great Architect, and perfect workman of all things: If we will be healthfull and liue long, we shall haue the eternall.

All our senses shall be rauished with the greatnesse of the pleasures which they shall haue and feele. Our eyes, seeing the great, sumptuous and magnificent Pallace of our God, seeing the perfect & souetraign beauty of his bright shining face: seeing the Sun of iustice, the fountaine of water of life, the tree of life, the Paradice, that is to say, the pleasant garden of our God, his faire and noble company of Angels, of Apostles, Patriarches, Martyrs, and of all the blessed spirits. And if the onely sight of Iesus Christ transfigured in the mountaine, was of such great power, that S. *Peter*, all other thinges forgotten, in an instant, was thereby transported out of himselfe, and desired so to remaine perpetually; what may we thinke of the ioy and pleasure that he receiues, who seeth IESVS CHRIST glorified, and with him his Father, his holy Spirit, and all the aboue-said assembly? Eye hath not

seene, eare hath not heard, heart hath neuer conceiued, the good, the pleasure, the rest, and the contentment, prepared for those which God hath elected to saluation.

Our eares shall likewise be rauished, hearing the discourses and Sermons of the incomprehensible wisedome of our God; Againe the good musicke, the sweet and pleasant accords of the Angels and Saints reigning with him, which sing without ceasing, To the holy, holy, holy God of battailes, be honor and glory for euer and euer. *Salomon* vpon the earth rauished the people, and made them astonished at the great wisdome and knowledge that was in him. So did IESVS CHRIST also when he preached. What can he then now do in heauen, where all the great treasures of his diuine eloquence are vnfolded and laid open? When *Æschines* had repeated to the Rhodians the Oration of *Demosthenes*, for the which he was banished, seeing that they maruelled at it, What would you haue done said hee, if you had heard him pronounce it? We also that are so rauished onely with the reading of the holy Scriptures, when wee shall heare Iesus Christ pronounce them, and with open mouth discourse continually with vs; shall we not stand stocke still before

fore him? In the like extasie as was S. *Paul* being rauished into the third heauens; shall we not haue our eyes setled with continuall looking vpon our Master, and our eares alwaies attentiue to hearken vnto him? *Plato* gaue God thankes for three thinges; for that he was a man, for that he was a Grecian, for that he had bene so happy as to heare *Socrates*. And shall not we giue him thanks for that we are Christians, for that we are heauenly, and for that by the meanes of death wee hope once to haue facultie to heare the wisedome of God?

VVe haue said, what wee shall see and heare: what shall we tast? we shall be set at the table of our Lord, where we shall haue abundance of all good things. It shall be all couered with meates that he hath fattened, and reserued a long while since, for that banquet, we shall there be fed with the bread of Angels; we shall be made to drink in brooks of pleasure, we shall be glutted and filled with all good things, we shall be alwaies at Nuptials, and in an instant we shall forget all the delights of the earth, hauing tasted those of heauen; as did the companions of *Vlysses* all other meates, when they had eaten *Lotos* so celebrated by *Homer*. It is an other manner of *Manna* then that of

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the children Israel, for they waxed weary of it, and were sorry in the desert, that they had lost the quailes and flesh-pots of Egypt. But we in heauen, at the first taste of the meates which there shall be serued vs, shall loose then all the lickorishnesse of this world. VVee haue heere eaten of the fruites of the tree of knowledge of good and euill, against the commaund of the Physitian: VVhereupon followed the sicknesse of all, and death to those that were not succoured and warranted by Iesus Christ. But in the kingdom of God, and of Paradise, we shall eate of the fruit of the tree of life, which shall alwaies keepe vs yong and fresh; and which more is, will make vs incorruptible and immortall. There is that which wee shall taste; VVhat shall we smell? A hall of perfumes, the garments of the bride and the bridegroome, perfumed with all odoriferous and fragrant things. It shall be then that the Church shall triumph, & that the vine being blossomed, shall giue such a pleasant odour that the whole heauens shall bee filled with it.

There shall be no stinke, for there shall be no corruption; wee shall there plainly smell the sweetenesse of the Sacrifice,

which

which Iesus Christ made for vs on earth, so great and pleasant, that the Father for the pleasure which he tooke to smell it, was reconciled with the world, and his anger towards vs hath bene appeased. What a pleasant Sacrifice, and precious Incense is also the praises of the Saints, who with one accord doe glorifie God, and sanctifie his holy name? Moreouer what an odour giues that faire flower sprong from the root and sappe of Iesse, now that it is in it force & strength? To conclude, we cannot misse there to smell good odours; for our Winter shall then be past, & we shal be in a perpetuall springtime? wherin all things shal grow and flourish for the delectation and pleasures of the Church. For to satisfie our desire, and content the lust of our selues, we shall touch no more, neither shall we be touched of any thing that may hurt vs. VVe shall be gathered vp by IESVS CHRIST our Lord and Sauiour, who will come at the entrance to receiue vs, saying, Come hither faithfull seruant, thou hast serued me faithfully in the world, while thou hast beene in the world: enter now into the ioy and rest of thy Lord. He will kisse and embrace vs, and will keepe vs neere to his person, without suffering vs to depart or go farre from it.

Now

Now if the greatest good, & that vnto the which all others are referred, be this felicitie, which doth consist in a possession and enioying of all good, to the contentment of our will, and of all our senses, with what a desire should wee waite for death, by the which we attaine it?

Moreouer death doth deliuer vs out of all dangers; In this world night and day, within and without we are alwaies in feare of perill. Our life is a cruell and bloody warre, we haue a great many enemies that kill vs continually, and doe assay by all meanes to destroy vs: the diuels watch for vs, and cease not compassing about like deuouring Lyons, and rauening Wolues, to see whether they cannot surprise vs, and carry vs away; the world sometimes by enticings and allurements, sometime by threates and violence, endeuours to trie and turne vs out of the right way. Our flesh on an other side, doth flatter and tickle vs, and the better to vndermine vs, with great cunning doth propound and lay before vs, things wherin wee haue most delight. It weepeth also sometimes, to stirre vs vp to pittie it, all to the intent to winne vs, and cause vs in all points to yeeld vnto it, and that it may maister vs.

Now if we consider our infirmitie, our stupiditie

ſtupiditie and negligence, the little warineſſe and watchfulneſſe that is in vs, wee may iudge in what danger we liue. It is impoſſible that we ſhould liue in this world among ſo many that are infected, and that with ſo great a contagion, without falling often into ſickneſſe. Is it poſſible that wee ſhould ſo often grapple with ſuch ſtrong and mighty enemies, without being ſometimes ſtaggered and ouerthrowne? Is it poſſible that we ſhould go in ſuch durty and muddy waies, without being durtied? We ſee it in good Saints of old time, who could not gouerne themſelues ſo well, but the ſerpent who alwaies dogs vs at the heeles, hath reached them with his venome; but that they haue fallen in diuers faults, ſome in incredulity, others in Idolatry, others in adultery, others in exceſſe and drunkenneſſe, others in murthers: there is none of them but had his fall, yea ſometimes ſo great & heauie, that they had bene altogether bruiſed, if God had not vpheld them with his hand. Ought not we then follow the example of S^t. *Paul*, and as he did, crie: Who ſhall deliuer vs from theſe dangers wherin we liue, whiles our ſoule is in this miſerable & mortall body? Let vs confeſſe that it is our gaine and profit for to die, that by death we may

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be fully deliuered from all mortall things.

Againe, death puts vs in full possession of all the promises of God, and of those goods which Iesus Christ hath purchased for vs, & that we hope for of him. He in dying hath freed vs, and purchased our liberty, and neuertheleſſe wee ſee our ſelues ſtill in great ſeruitude.

We are Kings, Lords, Iudges, heires of God, coheires with Iesus Christ the Prince of heauen and earth, yet it seemes not so, whiles we liue in this world: for there wee are beaten and vsed like seruants, like children vnder age, we haue as yet no vse nor managing of our goods. Kings and great Lords though we bee, we are often in such neceſſitie, that we haue neither bread to eate, nor water to drinke, nor wooll to couer vs. Moreouer IESVS CHRIST hath purchased for vs the grace of God, a perfect Iuſtice, life eternall, an immortall incorruption, glorie and vertue to our bodies, and to our ſoules an aſſured peace and quietneſſe, a ioy and a contentment: but this good hath not yet bene deliuered vnto vs; for often times wee experiment the wrath and iudgement of God: Wee feele the concupiſcences and vicious deſires of our fleſh.

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In our bodies there is corruption, mortality and weakneſſe, and in our ſpirit, troubles, anguiſh, and as it were a ſtudious and inteſtine warre betweene our good and bad deſires, which fight the one againſt the other; and becauſe theſe euils are more grieuous, ſo are the abouesaid goods more great, & more to be deſired. If then, although they be already purchaſed for vs, and that they bee ours, we neuertheleſſe cannot come to the poſſeſſion of them but by death, are not we for this reaſon much bound vnto it? Ought not we to loue and deſire it? The children of Iſrael being arriued at the riuer of Iordane, ſeeing on the other ſide thereof the fruitfull land which God had promiſed them, and that being paſſed, they ſhould beginne to enioy it and to reſt, had they not great cauſe to reioyce, and to paſſe the riuer with great alacrity? And why not we, when we ſhal come nere vnto death, that is to ſay to the paſſage, beyond the which is our country, our houſe, or City, our friends, & kinsfolks, our reſt, our ioy, and our pleaſure? The child who during the time of his minority hath alwaies liued in feare & baſe ſeruitude, doth he not reioyce when he ſeeth the day comming wherin he doth hope to haue liberty, and quietly to enioy his goods? So

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ought euery faithfull man, seeing the day of his death draw neere, in the which he shall be put in possession of all the goods which God hath giuen him, and the gift wholly assigned.

When a man that hath vndertaken some long and tedious iourney, hauing trauelled many daies, and being wearied on the way, seeth the gate of the town whither he goes, doth he not reioyce, and as it were leape for ioy? Doth he not giue God thankes going into the towne, that it hath pleased him to conduct and bring him safely thither? Now euer since wee were borne, we haue alwaies bene in this world as strangers, we haue done nothing else but trauell in this slow place, as in great desert, we haue heere wearied our selues: then seeing death neere vnto vs, that is to say, the gate whereby wee must enter into the kingdome of our God, and the staires whereby wee must ascend vnto his holy mountaine, haue wee not occasion to consolate our selues, and to leape for ioy, considering that we are almost arriued at the place, where we hope to rest perpetually? If poore *Adam* being driue out of the earthly Paradise, after he had tasted of the miseries whereinto hee had precipitate himselfe by his sinne, had beene called

thither againe, and set in his first estate, what occasion should he haue had to reioyce? And we also, who after so many and diuers afflictions, are called out by God, by the meanes of death, into no earthly but heauenly Paradise, not *Adams*, but Gods, where there is no sin, where there is no Serpent, where there is no forbidding, briefe, where there is no feare nor shame. When *Noah* after the flood, and falling of the waters which had broken and torne all, began to see the firme land he did reioyce, and for ioy sacrificed to God for a thanksgiuing; although it was accursed and brought forth thornes and thistles as before. What more great occasion shall wee haue, when after the great flouds, and desolations which wee haue seene in this world, [illegible] shall beginne to see and salute the land of the liuing, the blessed land, the land that was promised to the good, the land flowing with Milke and Honey, and all sweete and sauory things? When *Ioseph* after hee had a long time beene prisoner in great calamitie, suddenly without thinking thereone, was raised to such dignitie, that hee was next the King in Egypt, making lawes and ordinances, for to dispose the State and Kingdome; had not hee mat-

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ter of consolation?

VVee haue no lesse, but much more, when after our prisons, captiuities, seruitudes, banishmentes, and so many other afflictions which wee suffer in this world, wee by death are in a moment lifted vp from the dunghill into heauen, there to reigne with IESVS CHRIST, and to bee partakers of his glory, of his honour, of his faith, of his rest, and of his table.

VVas it not a great ioy to the Iewes, who had beene captiues three score yeares in Babylon, amongest the Idolaters in great miserie, depriued of the vse and commoditie of spirituall thinges, as to assemble together to prayse God, and to heare his word, and to doe other thinges appertayning to the office of a Christian; weeping sometimes when they were by themselues, and hanging vp their Harpes and Instruments, through griefe that they could not serue God according to their desires, nor sing his prayses among the strangers; for to haue the Kings letters to returne into their countrey, build their Temple? and there according to their ancient manner, in all liberty, serue,

praise and worship their God; It is lesse to vs, when after a long and tedious captiuitie that we haue endured in this world, conuersing with Idolaters, vnbeleeuers, blasphemers, despisers of God and of his word, we are deliuered, and haue our pasport to goe into this celestiall Ierusalem, and into the holy Temple of our God, there for to praise him perpetually, and in beholding his goodnesse, to glorifie and sanctifie his holy name.

Death is also to be desired by reason that with our sorrowes it also ends our mourning; we in this world are alwaies sad, heauie, and malancoly. In it we weepe, we sigh and alwaies weare the blacke weede. But when by death wee goe forth of it, to goe into the house of our Bridegroome, wee put off and leaue the mourning weed for to take our goodly and sumptuous abiliments.

With goodly Robes, rich and imbrodered,
Before the Kings she shall in state be led,

Saith our diuine Poet *Esay*: and euerlasting ioy shall be powred on those which haue bene the faithfull sereants of God, and then shall be accomplished that which hath bene promised them; You that doe weepe in this world are happie, for you shall laugh:

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there shall be no more griefe, nor complayning, nor teares; for God at our comming into his kingdome will wipe them away from our eyes, we shall be comforted, and we shall rest in *Abrahams* bosome, as did *Lazarus*, there shall be no other question but of singing and saying euery one to our soules,

Go to praise God in all things, oh my soules,
And all my parts without let or controlle,
Praise his most good, holy and blessed name,

Say to the Harpe and other instruments, Go to, awake that you may now be set vp againe in the estate to serue God, and praise him for his goodnesse: say to all the Church,

Giue vnto God praise and renowne,
For hee's louing and kinde,
And which is more, his gracious loue
Shall dure world without end.

Say to all creatures blesse the Lord in all his works, praise and exalt his name. Blesse God ye Angels of heauen, Sunne, Moone, Fire, Ayre, Water, Earth, Trees, and Beasts. A maide that hath long time bene betrothed, desires that the day of her mariage were come, and when it is come shee reioyceth, seeing that shee shall soone be brought to her husbands house to dwell perpetually with him; wee ought also to

comfort our selues, when the time drawes neere that our Lord must come; and wee ought to attend him waking as did the fiue wise Virgines, that so soone as hee shall bee come, wee may goe in to the weddinge with him, and that the gate be not shutte against vs, as it was against the fiue foolish, because they were fallen asleepe.

An other reason why death is to bee wished for, is that it causeth vs to see our friend and Sauiour IESVS CHRIST, of whom we haue as yet seene but the picture. The Prophets and Apostles haue described him vnto vs so faire, of such a comely stature, so courteous, so vertuous, so loyall, so eloquent, so louely, so noble, so rich, so louing of vs, that for our saluation hee did abandon his owne life, which ought more to moue vs then any other thing. Where is that maid, who hauing heard of so many perfections to be in her friend, would not burne, and be altogether transported with desire and affection to see him? If our King, or some Prince of renowne, comes into our countrey, we desire to see him, because of the report which we haue heard of his vertue and valour. If *Hercules*, *Alexander* the great, *Cæsar*, *Cato*,

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of whom we so much commend the ancient pictures, were now in this world, we would through curiositie goe a hundred miles to see them; with what an affection then should we aspire to that day, in the which we shall face to face see and behold that so mightie Prince, who with an inuincible force hath broken the head of all our enemies; who like vnto a valiant *Iesus*, in despite of them hath brought vs through the dangers, and conducted vs into the land which God had promised vs? What a pleasure shall it be to vs to see him glorious, in order and in triumphant array, and round about him the goodly trophees of his great victories set vp? It is said that when *Alexander* had ouercome *Darius* King of the Persians, entring into the place where he made his residence. He sits downe in his throne, and that presently a Greeke Gentleman of his company began to weepe for ioy in speaking these words. O happy day in the which we see our King victorious against the Barbarians, and their pride trodde vnder foot. O that all Grecia had now the sight & the pleasure of this spectacle. Think what ioy, it will be also to euery faithfull man, to see Iesus Christ in his royal seat, holding vnder his feet all his enemies & ours, but specially the serpēt whose

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head is already broken, and now hee doth nothing else but wagge his tayle, waiting his finall end, which shall bee at the day of iudgement. May Kings and Princes did with great affection desire to see him when he was on earth accustomed like a seruant.

Simeon because he saw him so, did so reioyce, and was so satisfied, that he feared no more to die: ought not we more to desire to see him in heauen in a kingly robe, with company, greatnesse, maiestie and pompe, and in the state of a Lord. The Queene of Saba, who being induced by the rumour which was spred ouer all the earth of the great Court of King *Salomon*, came running thither, from the farthest part of the South, to see him, and to heare his wisedomes, after she had diligently considered his great and marueilous wisedome, the order, the splendour, and state of his house, stood all astonied, & with great admiration said; O how happie are the seruants of thy house, who may see thy face euery day, and heare thy diuine speeches; let vs say also, O thrice and foure times happy are the faithfull, who dying goe directly to heauen, to behold the face of Iesus Christ, who is much more then *Salomon*; For the onely

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contemplation of it, makes man content in euery point, in taking from vs the memory and feeling of all other pleasures, causeth that we cannot nor will not turne our eyes and thoughts from it. Now death doth not onely cause vs to see Iesus Christ, but maketh vs with him to behold the Angels, the Patriarkes, the Prophets, the Apostles, the Martyrs, which haue beene singular in graces and vertues. And if any man that hath a hart towards God, desires to see the Church well ordered in this world, and preferreth it to all that can be giuen him, albeit the order of is neuer so great, but that there will be many things more to be desired; with what vehemence and heate should he wish to see it in heauen, without spot or wrinkle, shining like the Sunne, clothed in robes as white as Snowe, set forth in nuptiall order?

The last reason for the which wee ought to desire death, is, that by it our spirite being parted from the body, which doth clog it, is more at liberty and more capable to looke into the mysteries of God. We liue all in this world with a natural desire to know; therefore is it that for our contentment, we seeke alwayes to heare and see some nouelties; then is it not possible that here beneath

we should come to any great knowledge, chiefely of the truth, as well because that of it selfe it is obscure and hard to know, as for the cares, perturbations, afflictions, passions, &c. wherewith our minde is intangled and hindered, whiles it is in our bodies, which are vnto it as dust in a mans eye, which doth hinder it from discerning any thing vnderstandingly. It is the reason wherefore God said to *Moyses*, that whiles we liue wee cannot see it cleerely; for the which also S. *Paul* sayth, That we know but in part, and S. *Iohn*, That we see the mysteries of our God, but as it were in a glasse, or through a window: but when our soule shall be parted from this body, and the vaile taken away which blindeth her eyes, then shal it behold and see God face to face, then shal it haue the perfect knowledge of him & of Iesus Christ his Sonne, & in it eternal life. We shal behold that wch now we worship; for we shall enter into the Sanctuary of our Lord, and there shall looke on him without ceasing, the propitiation & the Cherubins: nothing neither of the law nor the Gospell shal be any more vnknowne or hid from vs. God wil shew vnto vs as vnto his friends & familiars, all the riches of his house; he will talke friendly with vs, & wil impart all vnto

vr. An ancient man running from merchandise, & being entred into the hall where *Demetrius Phalereus* read; when he had hard him a litle while, begins to complaine, & said, O vnhappy man that I am, haue the good of this world bin cause that I haue bin so long depriued of such good things as these? Let vs also say, O miserable life, wilt thou dure much longer, wilt thou not shortly let vs go whither we aspire, wch is the schoole of our God? Must we lose so many dayes? Happy death wilt thou not hasten to bring vs thither? We see by these reasons what occasion we haue to feare, flie from, and complain of death, which is a rest & sleepe most delightfull aboue all other; for there is no noise nor dreames to trouble or interrupt it: it is a holsome medicine, which being swallowed, doth heale vs of all diseases, & taketh al pain from vs. Which *Socrates* considering, after he had drunke the poyson by the commandement of the Athenians, who had vniustly condemned him to die, when the venom was dispersed in his members, & his friend *Crito* a litle before he gaue vp the ghost, had asked him, if he would commaund him nothing: no, said he, but that thou offer sacrifices to *Æsculapi* the god of physick, to giue him thankes: for I neuer tooke a medicine of such great force, nor which wrought

better. It is a great shame that these Pagans in their ignorance and infidelity seeme to bee better instructed and more vertuous then wee are: for wee feare death and flie from it, as an euill thing, and they hold and esteeme it as an incomparable good. *Epaminondas* at the houre of his death perceiuing his friends about his bedde weeping, comforted them, saying, Reioyce O my friends, for your friend *Epaminondas* is going to begin to liue. Is death then an euill, which hath nothing else of that which we esteeme death, but the name and reputation, for indeed it is a life? Also is this life a good, which hath but the name of it, for in effect it is a very death? both the one and the other, as saith Saint *Iohn Chrysostome*, is masked and haue both false faces. Life which is so euill fauoured hath the faire, which maketh it to be beloued; death which is so faire hath the vgly, which maketh it to be feared and hated. When it presents it selfe vnto vs so masked, at the first it seemes fearefull; but if wee put vp the maske wee shall finde it vnderneath so faire and beautifull, that presently wee shall bee inflamed with the loue of it. Let vs then take away this vaine feare of death; let vs beleeue that which is true, that it is the greatest good that

that can happen vnto vs. That which anciently *Apollo* answered to *Pindar*, being questioned what thing hee did esteeme the most healthfull & profitable to man, To die, answered he. It is said of *Cleobis* and *Biton*, that God would recompence them for their piety, and obedience, & respect which they had borne towards their mother. Now having given them leaue to demaund what they would, they referred themselues to his iudgement, as knowing best what is most profitable and necessary for vs then our selues: What came of it? the same day they died. Whereby did appeare that there is nothing more profitable vnto man, then death, by the which we are ledde into a place of pleasure, where we begin to liue. In the olde time the Sepulchres were built in gardens, which was done not onely for to bring into our mindes our end, in taking of our pleasures and delights, and by that meanes to moderate them, but also for to instruct vs, that death is a consecutiue after pleasure and Paradice, and is as a passage for to enter into a pleasant Orchard: it is the reason for the which at Athens, when they buried the dead bodies, they turned their faces towards the East, and not towards the West, to shew that in death our

life

life and light begins: Why doe we put our bodies in Sepulchres as in chests, if it be not to shew that they are not lost, but layed vp as precious vessels of the holy Ghost, & that in time they shall be taken forth, and shall be put into light, for the decoration of the house of their Lord. These things considered, let vs take away all feare and apprehension of death, let vs reioyce and sing as doe the Swannes when they are neere their death: let vs say with *David*, Lord I haue beene glad when it hath beene said vnto me, Goe to, let vs goe into the house of our Lord.

It remaines now, before we end this present Treatise, to shew how we should behaue our selues at the death of our friends, and how to mittigate the sorrowes, which we conceiue for them, which to do we must consider that which followeth.

First, the vnauoidable necessity of al men, the which cannot be remedied neyther by counsaile nor any other meanes. *David* hauing a regard thereunto, did comfort himhimselfe after the death of his little childe, for whom hee had wept and prayed so much during his sickenesse, when there was yet some hope to impetrate of God, by humble prayers, that he would restore him

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to health: but when he saw that it was too late, that all teares were now vaine and vnprofitable, he left his mourning and began to reioyce. Iesus Christ saith, that euery day hath afflictions enough of it selfe to trouble vs, without that we should be spe on those of others, or of those that are gone, renuing it by the remembrance of them; or of those which are to come, anticipating by feare and coniecture. It is an instruction most necessary, and which we ought all to take, for the rest and tranquillity of our mindes.

Secondly, we must consider whē our friends die, that it is the will of God, which doth, nor ordeyneth nothing but for the good of his children, as saith S. *Paul*, to those that are loued of God, all things succeed & turne to their profit: if we do not beleeue that, we are vnbeleeuers; if we beleeue it, we ought not to grieue for any thing that befals vs; for all is profitable to vs. Now there is no great reason that we should hide vs from our profit. The soueraigne wisdome of God is cause that there is nothing better done then that which he doth; and his goodnes that there is nothing better: if there be nothing better, nor better done then that which he ordeyneth and disposeth; and he disposeth of vs and of our affaires, and generally of all

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that which happeneth vnto vs: why do we sorrow, why doe we desire any thing else? For we cannot haue any thing that is better; why do we complaine? For all is well and cannot be better done.

We must thirdly thinke, that to dye is a thing general and common to all: We passe and flye away as doth the water of a brook; and it is an act and statute of our God, that we must dye all: if then that happen vnto vs which is common to all, is it not a great folly and pride in vs, to desire to be exempt from the common condition, and to wish for a particular? What are we the worse that our friends are dead? so doe those of our neighbours die. *Menander* writing to a friend of his to comfort him, alleadged this reason vnto him: Thou shouldest haue, sayth he, iust occasion to grieue, if thy fortune and destiny were worse then other mens; but if it be alike, why dost thou complain? There are more that if we would diligently consider, and make an intire comparison betweene vs and others, we should finde there are an infinite many worse fortuned then we are. And that is true which *Anaxagoras* said, as reporteth *Valerius* the great, that if it were possible to assemble all the miseries of the world on a heape, for

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afterwards to part them by equall portions, there is not hee but would rather chuse his owne then his part of the whole heape. Seeing that we are not alone losing our friends, and that if we will looke into it, wee shall finde that there are enough, more ill at ease then we: let vs content our selues, that so it pleaseth God, and let vs not desire immortall friends, where we see those of others to be but mortall.

Againe, let vs thinke that it is a naturall thing to die, as it is for winter to be colde, and sommer hote. Our bodies (saith S. *Paul*) are mortall. Then let vs not maruell if in winter there be raine, frost and snow, for the season brings it. Let vs not maruell that the night followes the day, and that man at night after his labour goeth to sleepe, for all that is naturall. Also ought not we for the same reason to be astonied when a man dyeth; no more, saith S. *Basil*, then when he is borne and commeth into the world, for the one and the other is ordinary: And want of considering it, is cause oftentimes, that at the death of our friend we are so amazed, as if it were a thing prodigious and not accustomed. When newes was brought to *Anaxagoras*, that his sonne was dead, it moued him not at all, onely he said tha:

it was not a new and vnusuall thing that a mortall man should die, and that when he begot him, he did not beget him immortall. What made him so constant, but that before hand he had foreseene and often considered that it ought so to come to passe, being a naturall thing?

Moreouer, we must consider, that death is a tribute which we owe and are bound to pay vnto nature. Thou art dust and earth, and to earth thou shalt returne, saith God, speaking to man after he had sinned: Then, when one of our friends dieth, why are we discontented? Because he hath quitted himselfe and payed what he ought? If he had payed his King the tribute and ordinary taxe, we would approue of that as most right, and an obedience and duety towards his Prince; and if hee hath done as much to nature, what reason is there to grieue at it?

Againe, that in it God heareth vs; for we aske of God that his Kingdome come, and that his will be done; what doe we iest with God, asking him that which we would not haue, and feare to obtaine? and doe vexe our selues, and murmure, in stead of giuing him thankes when he hath graunted our requests? We shew well that we thinke

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little on the prayers which wee make; for if wee thought vpon them, eyther we would not pray so, or else in praying so if God grant our request, we would not be sory for it.

Againe, that when our friendes die we lose them not; for our Lord whose they are both before and after death, is not the God of the dead but of the liuing. *Carus* speaking to his friends before his death, for to comfort them, said; Doe not thinke when I shall be dead that I am lost, or shall come to nothing. When we sow a land, the graines of corne are not lost, they rotte therein, but it is the better to fructifie; so are our bodies in the earth, for to reuiue one day, and to rise againe in incorruption, immortality, glory and vertue. When also a man goeth a long & tedious iourny, do we thinke him lost? when any one of our friends is at the Court with his Prince, who will not suffer him to depart out of his company, raised to honour, and prouided of great offices, are wee sory for it? Why then are we sory for a friend whom wee know assuredly to bee in the house of God, in honour and credite, and so well at ease, that he would not change for all the felicity of this world? Againe, that it is a

very vnhoneſt and vnſeemely thing in a faithfull man to greeue ſo immoderately and as if hee were deſperate. A Chriſtian ought to haue a ſtrength and courage, which ſhould be inuincible againſt all aduerſities, and euen againſt the gates of hell: he ſhould be like a building grounded vpon a firme rocke, that may hold firme againſt all the ſtormes, waues and windes, and all the inconueniences wherewith he may be aſſayled; he muſt not be ſoft, and yeelde preſently to aduerſity, melting in teares, and therein drowning (as *Dauid* ſaide) his bedde. The Liciens in time paſt had a law, by the which it was ordeyned that whoſoeuer would weepe for the death of his friend, ſhould put on womens clothes, to ſhew that that it is more anſwering to a cowardly and effeminate heate, then to a manly courage. And as it happens in mens bodies, that when they are tender and delicate, they cannot endure the colde in winter, nor yet the heate in ſummer; ſo may we iudge of ſuch courages, that if they cannot beare aduerſity without impatience, no more can they proſperity without inſolency.

We muſt finally conſider, that by the teares and complaints which we vſe at the death of our friends, we doe not remedie

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our selues, no more then doth the sicke man his disease by his sighes, but rather doth encrease his misery. And we may say that euen as by common experience, and the reports of Physitions, wee see in cholericke folkes, that the more they anger themselues the more their rage and choler doth augment: also in the mournfull and heauy people, that continuing in their teares and lamentations, their sorrow doth grow and strengthen. So said an ancient Philosopher to *Arcinoe*, to comfort her; If, sayd he, thou louest teares they wil loue thee reciprocally, and as friends will alwayes frequent and accompany thee: What then doth this great mourning profit vs, if not to make vs more miserable? I, but will some say, in excusing themselues, it is a naturall thing to weepe at such an accident: I agree to it, neyther will I condemne a moderate sorrow. As a certaine man saw an auncient Philosopher weeping for the death of his sonne, and did reproue his inconstancy: he answered him very well, saying, Good friend, suffer me to be a man. We must not be like Barbarians or sauage beastes without humanity, without affection, without pitty nor feeling. I wish, sayth *Pindar*, not to be sicke, but if I am, I would not be without feeling; for it is

an euill signe, when in our sickenesse we are dull and feele nothing. Then when in our mourning we shall keepe the meane, and shall auoyde the two extremes, which S. *Basil* doth condemne as vitious, to wit, *Philotrynon & thiriodian*, which is, that we be not Stoikes, that is to say, without affection, nor soft on the other side, to suffer our selues to be wonne and ouercome with sorrow; I doe approue, that if we shew our selues men in weeping, let vs also shew that we are Christians furnished with hope in correcting and moderating our sorrowes. Others say, I loued them so dearely. If thou louedst him so dearely as thou sayest, shew it, and reioyce at his happinesse and rest: I rather beleeue that that which causeth in vs this great mourning, is the loue which we haue of our selues, which is the cause that we greeue at the losse of our friends, not for the respect which we haue to them, but to our selues, being discontent to be depriued of the pleasure and consolations which they gaue vs. Which Iesus Christ said vnto his Disciples, seeing that they grieued that he had tolde them, that in short time hee should be put to death: It is not for loue of me that you are so heauy; for if you loued me you would be glad, for as much as it is

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my good or happines to die. Others say, he was so honest a man, therfore is it that God tooke him, as he did *Enocke*, for feare lest by the malice and corruption of this age, he should change. When the fruit is ripe must it not be gathered, for feare lest it should rot on the tree?

Others say hee died in the prime of his age; by so much the happier is he: for, as said *Anacharsis*, that shippe is happiest which arriueth first at the port. Moreouer, there is no certaine time determined for all men to die; but as we see in fruit time, some are gathered sooner then the others; so is it amongst men. There are some also that say we must honour the dead, by mourning for them, falling into the superstition of the Iewes, who holding this opinion, did hire certaine singers & musitians, to sing pittifull & funeral songs for the death of their friends; which Iesus Christ did reproue in the house of the Prince of the Synagogue: & not without cause, for it is not good in praise of a body to mourne for it: complaints & teares are rather signes of miserie then any thing els. We do not now weep for the holy Martyrs, which yet we should doe, if in teares there did consist any honor; but we honor them by a remembrance of them, with blessing &

thankesgiuing, and by paine and study we endeauour to follow them. If likewise wee haue a friend whom we will honor after his death, it must not be with teares and lamentations, but rather by an honorable mention which we ate to make of him and of his vertues, and by a desire which we haue to imitate and follow his good and laudable fashion.

It is time to conclude this present Treatise, and to resolue the precedent reasons; that wee must neither feare nor flie from death, but rather loue and desire it more then life, and preferre the day of our death before the day of our birth: for by our birth we come to paine and affliction, and dying we goe to God, and to a perpetuall rest. Which the Greeks haue very fitly shewed vs; for in their language the day of our nativity is called *Genethlia*, that is to say in the same language, *Genesis ton athlon*, and in our French tongue, beginning of troubles: and death is called *Thanatos*, which is as much as to say, according to the interpretation of *Themiste*, *Now up to God*. Let vs then strictly examin them, & iudge of them, that wee may take away the feare of the one, & the excessiue loue of the other. God through his holy spirit giue vs the grace to do it. So be it.

Prayers

Prayers and Meditations touching Life and Death.

THE life of Christians ought to be occupied in considering the things that follow, and to put them in practise; to wit, to haue alwaies in remembrance the benefits which they haue receiued at the hands of God; to giue him thanks for them without ceasing, both with heart and mouth; to loue him, who is the goodnesse it selfe, to feare and worship him, seeing he is the Almightie, and onely wise; to be stirred vp by the loue which they beare to God, also to loue their neighbours. The loue of God drawes vs from the loue of corruptible things, lifts vs vp to heauen, and inflames our hearts to a holinesse of life. The loue of our neighbour turnes vs from all troublesomenesse, in will or in deed, & doth stirre vs vp to integrity, and well doing.

An other.

LET vs often thinke what we are: The principall part of vs is the Soule, the which is endued with vnderſtanding, with reaſon, and with iudgement, to know the ſoueraigne good, which is God, to loue him, to adhere and vnite our ſelues vnto him, that we may haue part of his immortality and happineſſe. Now we forſake and contemne this great good, for to grouell vpon the earth, and to goe downe into the pit of carnall deſires, applying the vigour of our vnderſtanding and iudgement, to things that are not worth the paines that we employ in them. We burie our ſelues quicke, by manner of ſpeaking; of heauenly we become earthly, and of men created for eternall life, we endeuour as much as in vs lieth, to ſet our ſelues in the ranke of brute beaſts. God doth not forſake vs neuertheleſſe, although that our ingratitude hath well deſerued it, but calles vs vnto him by his word, preſents vnto vs infinite teſtimonies of his grace, continues it daily, he ſupports, exhorts, counſels, chides and fatherly chaſtiſeth vs; Neuertheleſſe we continue blinde, deafe, and negligent, deſpiſing his goodneſſe, or vſe it not as we

ſhould,

ſhould, or indeed abuſing it: which is worſe, we loue vaine and tranſitory things better, and haue our mindes too much fixed and ſetled vpon them. God ſtretcheth forth his hand to conduct vs, we draw back ours, and flie when he calleth vs. If he put vs into the way of ſaluation, we grudge and repine for the worlde, we looke behinde vs, deferring and remitting our deſire to dwel til to morrow. Let vs awake then, let vs not alwayes ſtick in the mire, let vs ſtrengthē our ſelues in the vertue of him that ſupports & ſuccours vs, let vs a little vndertake to deſpiſe corruptible things, and to deſire thoſe that are truly good and euerlaſting. When God calleth vs, let vs hearken, if he guides vs let vs follow him, that we may come to his houſe: let vs receiue his good things, and himſelfe too; for he giues himſelfe vnto vs in the perſon of his Sonne. He ſhewes vs the meanes to get to heauen, let vs then deſire of him to giue vs the will and the courage by faith, repentance, charity and hope to ayme thither, and that he would maintaine his grace in vs vntill the end, to ſigh in this mortall life, and to waite (through the aſſurance of his mercy) for our departure out of this world, and our laſt day, which ſhall be the beginning of our true life.

Prayer

HOW great are the illusions and impostures of the enemy of our salvation? He sheweth vs afarre off things that are ridiculous and vaine, and perswades vs that it is all good and happinesse; he scares vs with things that we ought not to feare; makes vs to flie from those things which we ought to embrace; Hee calleth, inticeth and flattereth vs, by the intermission of our desires; if that will not serue, he roares and stormes, and endeuours to astonish vs within and without. O eternall light and veritie, O Lord and mercifull Father, disperse those clouds of ignorance and errour, illuminate our vnderstandings, and doe not suffer vs to come neer to that, which thou hast commanded vs to flie from, and which is hurtfull and pernicious vnto vs; let vs not desire, but what is truly to be desired, to wit, thy selfe, who art the spring-head of all goodnesse, of our life, and of eternall happinesse. All flesh is grasse, and the glory of man is like the flower of the field; cause then that we may seeke for our firmenesse and contentment in the grace which thy Sonne hath brought vs: let our life lye hid in him, so that at the day of the sepa-

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ration of our soules from our bodies, wee may finde it wholly in heauen, waiting with assured rest and ioy, the happy resurrection of this flesh; in the which all corruption, infirmity and ignominie being abolished, and death being swallowed vp of victory, wee shall liue eternally with thee, in an incomprehensible happinesse in thee, by the which thou shall be glorified. Maintaine then thy children, O Lord, in this faith and hope, finishing thy worke in vs, vntill they be altogether with thee, for to enioy the inheritance, and the glory which thine onely Sonne hath by his merit purchased for them. Amen.

Prayer.

LOrd Iesus Christ, Creator and Redeemer of mankind, who hast said, I am the way, the truth, and the life, I do beseech thee by this vnspeakable charity which thou hast shewed, in yeelding thy selfe to death for vs, that I may neuer stray any iot from thee, who art the way, nor that I doubt of thy promises, seeing thou art the truth, and dost accomplish that which thou promisest. Cause that I may onely take pleasure in thee who art the eternall life, beyond the which there is nothing to be desired,

neither

neyther in heauen nor earth. Thou hast taught vs the true & only way to saluation, because we should not abide erring like strayed sheep, in the lost waies of this world; shewing vs so clearly that nothing can be more, that which wee ought to beleeue, to do, to hope, and wherein we ought to yeeld & settle our selues; It is thou that hast giuen vs to vnderstād, how cursed we are in *Adam*; and that there is no way to escape from this perdition in the which we are all plunged, but by faith in thee. Thou art that faire light which doest appeare to those that walke in the desert of this life, & who hauing drawen vs out of the darknesse of the spirituall Egypt, hast driuen away the darknesse of our vnderstandings, and doest enlighten vs, to the end we may tend towards the promised inheritance, which is the life euerlasting; into the which the mistrustfull doe not enter, but those that haue assuredly relied vpon thy holy promises. O what a goodnesse, that thou hast vouchsafed to descend from thy Fathers bosome, and from the euerlasting throne to the earth, to put on our poore nature, of master to become seruant, to the end that by thy doctrine thou mightest doe away the darknesse of our ignorāce, to guide our feet into

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the way of peace, & to make plaine the way of ſalua-tiõ vnto vs? a way made vnto vs, the which if we follow, we cannot ſtray nor wax weary, ſeeing that thy grace & power do accompanie vs therin all the daies of our life.

Moreouer by thy ſpirit thou doeſt ſtrengthen vs in it, and double our courage. Thy word is bread which nouriſheth vs therein, thy promiſe is the ſtaffe which vpholds vs. Thou thy ſelfe by thy ſecret and incomprehenſible vertue doeſt beare and maintaine vs in it, in an admirable manner; to the end that both in faire and foule weather we may walke with all alacrity vnto thee. And as in preſeruing vs thou hindereſt that we do not fall into the ſnares of Satan & the world, alſo ſeeing thou art the truth, thou takeſt away all doubts, ſcruples, & miſtruſts, which may trouble & let vs, or turne vs during our courſe; thou cauſeſt vs to behold the ſupernall vocation, the miſery and vanity of the world, the frailty of this preſent life, the gate of death, & the moſt happy life which is beyond that. And as thou art this true life, euen in this world thou doſt quicke by thy truth, vs that are poore, wretched, and dead in ſinne; thou doeſt augment that life by the miniſtery and efficacie of thy holy Goſpell, and doeſt confirme it by the vſe of

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Moreouer by thy spirit thou doest strengthen vs in it, and double our courage. Thy word is bread which nourisheth vs therein, thy promise is the staffe which vpholds vs. Thou thy selfe by thy secret and incomprehensible vertue doest beare and maintaine vs in it, in an admirable manner; to the end that both in faire and foule weather we may walke with all alacrity vnto thee. And as in preseruing vs thou hindereſt that we do not fall into the snares of Satan & the world, also seeing thou art the truth, thou takeſt away all doubts, scruples, & mistrusts, which may trouble & let vs, or turne vs during our course; thou causeſt vs to behold the supernall vocation, the misery and vanity of the world, the frailty of this present life, the gate of death, & the most happy life which is beyond that. And as thou art this true life, euen in this world thou doſt quickē by thy truth, vs that are poore, wretched, and dead in sinne; thou doeſt augment that life by the ministery and efficacie of thy holy Gospell, and doeſt confirme it by the vse of

the Sacraments which thou hast established to confirme the faith of those that are thine, vntill that our corruption & what we haue of mortality in vs, being abolished by the resurrection, we shall bee, and liue euerlastingly with thee, both in bodie and soule, when thou shalt be all in all. Life euerlasting is to know the true God, and thee his Sonne, which wert sent vnto vs. Now we see thee by faith in a glasse, and in obscuritie; but one day we shall behold thee face to face, and shall be transformed into thy glory, and wholly reformed vnto thy image. I doe beseech thee, mercifull Sauiour, to increase my faith, that I may be so well grounded in the doctrine of my saluation, that nothing may turne mee from it: increase in my heart the reuerence which I owe thee, that I may neuer turne from thy obedience; strengthen mee in such sort that the allurements nor threatnings doe neither intrappe nor astonish mee, but that constantly I may cleaue vnto thee (who art my life) till death. Cause that in vertue of thy holy promises, and of thy Spirit, I may heate my selfe more and more in thy loue, and leauing behind mee the things of this world. I may tend to that which is firme and perfect; Increase thy grace in mee, that euery day I

may

may die in my selfe, for to be quickened and guided by thy fauour, fearing no other but thou God Almighty, loving nothing but thee, as there is nothing but thee to be loued: boasting my selfe in nothing but in thy onely grace and mercy, which is the glorie of all thy seruants; seeking no other good but thee, nor desiring any thing but thee, who art the full and entire felicity of all the faithfull. *Amen.*

Another.

LOrd Iesus, who art alwaies mercifull, who doest not sticke to be my Sauiour, as well in aduersitie, as in prosperity, giue me the grace in all humble obedience to yeeld vnto thy will, when it shall please thee to mingle bitternes amongst so many sweet things which thou causest me to taste in liuing vnder thy protection. Thou art admirable and most good in the time of afflictions: In that by such meanes thou doest heale spirituall diseases, and in visiting of vs in this world, thou disposest vs to meditate of a better life, hauing thy selfe shewed vs the example thereof. True it is that I find it verie hard to digest, but thou hast beene brought to a more strange condition, when for to draw me out of hell,

thou wentest downe into it thy selfe, and for to reconcile mee to thy heauenly Father thou hast vndergone his curse, by reason of my sinnes. I haue so often deserued hell and the fiery torment, and thou deliueredst me, assuring mee that I haue part in the merits of thy death, and thy obedience, and that I am one of thy coheires, for to reigne one day with thee in thy kingdome; and at this present in the middest of so many afflictions, to be neuertheleſſe set in the heauenly places. Hauing part in so many good things, why shall I vexe my selfe for a little endurance, by the meanes whereof thou wilt awake mee, and make me better, and draw mee so much the more to thee? But seeing thou knowest mee better then I know my selfe, if it be thy pleasure to put me to any triall, giue me necessary force & patience to glorifie thee, conuerting all the euill that may happen vnto mee, to good and saluation. And if in supporting my weaknesse, thy goodnesse is pleased to aduertise mee by some light affliction, cause that this thy well-willing may draw mee more and more to loue and honour thee, to giue thee thanks for the care which thou hast of thy poore little seruant, and by that meanes to dispose me to weight for thee at

my death, that after it I may finde the life which thou hast purchased for me by thy death, and therein with thee to haue part in ioy and rest for euer. Amen.

An other.

O Lord God heauenly Father, when I consider in how many sorts I haue sinned before thy face, and against thy high maiesty, I haue horrour in my selfe, in thinking that I haue so often turned from thee. Propitious and fauourable Father, I detest my ingratitude, seeing in what seruitude of sinne, I haue beene too often precipitate, selling as much as in me lay the precious liberty which thy Son had purchased for mee. I condemne my folly, I altogether dislike of my selfe, I see nothing but death and mishap hanging ouer my head, and my conscience rising for a Iudge & witnesse of my iniquities. But when on the other side I enter into a contemplation of thy infinite mercy the which surmounteth all thy works, and in the which if so I dare to speake, thou dost more exalt thy selfe, my soule is comforted. And indeed, why should I make my selfe beleeue, that I cannot find grace before him that surmounts and so often and

gently calles the sinners to repentance, protesting expresly that hee desires not the death of a sinner, but rather that he turne from his wickednesse and liue.

Moreouer thy onely Sonne hath so well assured vs, that we shall finde fauour in thy sight, by the sweete wordes which he himselfe hath vttered, as that of the lost sheepe, and of the prodigall sonne; the image of whom I acknowledge my selfe to bee; that I should be most vnthankfull, incredulous and wicked, to goe backe & to be ashamed of thy presence, although I am wretched; & seeing thou dost so stretch forth thy hand vnto mee, and draw mee to thee with such a pitifull affection. I haue very vildly forsaken thee, O benigne Father, I haue vnhappily let slip thy graces, and adhering to the desires of my flesh, and straying from thy obedience, I haue wrapped my selfe in the base seruitude of sinne; I am fallen into extreme misery, I know not whither to retire, vnlesse it be towards thee whom I haue abandoned. Let thy mercy receiue this poore supplication whom thou hast supported during his errours. I am vnworthy to lift vp mine eyes vnto thee, or to call thee Father; But I pray thee bow downe thine eyes to mee, seeing thou wilt

haue

haue it so, and that without that, I am in the power of thine enemies. The sight of thy face will reuiue me, and bring me againe to thee. Seeing I haue some displeasure in my selfe, I know thou lookest vpon me, that thou hast giuen mee eyes to see the danger wherein I was: thou hast sought & found me in death, and in the world, & hast through thy mercy giuen mee a desire to enter into thy house. I dare not desire that thou shoudest kisse and embrace mee, nor that thou shouldst weepe for ioy that thou hast found thy poore seruant and slaue; I do not demaund the pretious ornaments wherewith thou doest honour thy great seruants, and most affectionate children. It is inough for me to bee in the troope of the least of thy house, amiddest the greatest sinners, that haue obtained pardon of thee, and that haue some shelter in thy Pallace, where there are so many dwellings: That euen in thy house I may bee as little as thou shalt please, prouided that thou wilt auouch me thine for euer.

O mercifull Father, I beseech thee that for the loue of thy welbeloued Sonne my onely Sauiour, thou wouldest giue thee thy holy Spirit, which may purifie my heart, and strengthen mee in such sort,

that I may alwaies dwell in thy house, there to serue thee in holinesse, and iustice all the daies of my life. *Amen.*

Prayer.

WHat doe we in this world but heape sinnes vpon sinnes? so that the morrow is alwaies worse then the day before, and we doe not cease, drawing thy indignation vpon vs; But being out of this world in thy heritage, we shall be altogether assured of our perfect & eternall felicity, the miseries of the bodies shall be abolished, the vices & filthinesse of the soule shall be done to nothing. O heauenly Father, increase our faith in vs, for feare lest we should doubt of things so certaine; imprint thy grace and thy loue in our hearts, which may lift vs vp to thee, and strengthen vs in thy feare. And because thou hast lodged vs in this world, there for to remaine as long as it shal please thee, without declaring vnto vs the day of our departure, the which thou alone knowest, I doe beseech thee to take mee out of it when thou shalt know the time to bee come; and then to doe me that good that I may acknowledge the same, that in the meane while I may fit my selfe

thereunto as thou hast appointed by thy holy name. *Amen.*

An other.

THis bodie is the prison of the Soule, yea a darke prison, narrow and fearefull, wee are as it were banished men in this world, our life is but woe and misery: to the contrary, Lord, it is in thy heauenly kingdome, that we finde our liberty, our countrey, and our perfect contentment. Awake our soules by thy word, to the remembrance and apprehension of such a good, imprint in our hearts the loue and the desire of the euerlasting good things, and onely to bee wished for; giue vnto our consciences some taste of that ioy wherewith the happie soules which are in heauen are filled, that I may hold as doung and filth all that which the worldlings find so faire, and couet so much, which so obstinately they retaine, and doe adore with such feruency. Cause that finding taste but in thy verity and grace, I may waite for (calling vpon thee) the day of my perfect deliuerance, through IESVS CHRIST thy Sonne, to whom with thee and the holy Spirit be glory euerlasting. *Amen.*

Another.

LOrd Ieſus, the onely ſaluation of the liuing, life euerlaſting of the dead, I ſubmit my ſelfe to thy holy will, whether it be thy pleaſure yet to ſuffer my ſoule to bee ſome ſpace within this body, for to ſerue thee, or that it pleaſe thee to take it out of priſon, being aſſured that what thou keepeſt cannot periſh. I am content with all my heart, that my body returne into the earth from whence it was taken, beleeuing the laſt reſurrection, which ſhall make it immortall, incorruptible and full of glory; I doe beſeech thee to fortifie my ſoule againſt all temptation, enuiron me with the buckler of thy mercy, to beate backe the darts of Sathan: as for me, I am weakenes it ſelfe, but I relie vpon thy ſtrength and goodneſſe. I cannot alleadge any good thing before thee whereof to boaſt, to the contrary, alas, my ſinnes infinite in number accuſe and torment me, but thy merite aſſures me that I ſhall be ſaued: for I hold for certaine, that thou wert borne for me, that thou wert tempted, that thou haſt obeyed to God thy father, that thou haſt taught and bought life euerlaſting for me; ſeeing thou haſt gi-

uen

uen thy selfe to mee with all these good things, let not such a gift be vnprofitable: let thy blood wipe out the filth of my faults, thy iustice couer my iniquities, thy merites make me to finde grace before the heauenly Throne. If my euils doe increase, augment thy grace in me; so that faith, hope, and charity may not die, but rather waxe strong in me: that the apprehension of death doe not daunt me, but that euen after this body shall be as it were dead, cause that the eyes of my soule may lift themselues vp to heauen, that the heart may then crie feruently vnto thee, Lord I commend my soule into thy hands, fulfill thy worke, for thou hast bought me, I am thine by the gift of thy Father: to whom with thee and the holy Ghost, be euerlasting glory.

AMEN.

To

TO THE MOST ILLVSTRIOVS AND PVISSANT PRINCESSE, THE Lady Iagueline of Rohan, Marquiso of Rothelin, Princesse of Castelail-lon, &c.

THat which hath giuen me occasion, Madame, to write this Treatise of the Resurrection, in the which consisteth all the hope of our saluation; is to warrant the faithfull against the impiety of those, who desiring neuer to giue accounts of their workes, ordinarily scoffing at this doctrine, and say with those that were in the time of the Prophets: Let vs eate and drinke, for to morrow we shall die. Which is cause that they not onely abandon themselues to all impi-

Isa. 22. & 56.

Wisd. 2.

impiety, perswading themselues, that after this life there is neither pleasure nor sorrow, but also doe stirre vp others to doe the like, perswading them that the Lord doth so abide in heauen, enioying of his happinesse, that he cares not for the gouernement of men, of whom there shall be no more mention after death then of other creatures. Which heresie taking away all hope of euerlasting happinesse, doth also take away from those that follow it the courage to liue wel & holily: for in all actiones (as saith Chrysostome) whether corporall or spirituall, that which causeth to doe, is the hope of the prise to come: for he that tilleth, tilleth to reap, he that fighteth fighteth for victory. Seeing then that it is so difficult in this life, to keepe holinesse and iustice, who is he that would take it in good part to fight daily against himselfe, if he had not some regard to the hope of the resurrection? wherefore who so taketh away this hope, taketh with it all the reuerence due to piety and iustice. Mat. 22. Hom. 41.

Now so it is Madam, that hauing seene

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the booke, which is dedicated vnto you, of the preparation of death, and hauing knowen the pleasure that you take in the reading thereof, for the singular deuotion which you haue to the heauenly countrey, where through Iesus Christ our common hope, you looke for your perfect and soueraigne beatitude: I haue perswaded my selfe, that for to increase in you this holy desire, it would not be to ill purpose that I did offer vnto you this my little Treatise, y^t the better to mitigate the horror that we haue all naturally of the separation of the soule from the bodie, knowing that there is no doctrine that can cause vs to seeke for heauen with a better heart, and to despise the world then this, and that all the reasons that may bee alleadged for to prepare vs to goe willingly out of this miserable age, are of very little power if they be not grounded vpon this Article of faith: as also hee that is well perswaded cannot but must desire, with the Apostle, Phil. 2. to be out of this world, for to be with Iesus Christ his Sauiour.

Wherefore

wherefore, knowing the singular graces which God bestowes vpon you, in ratifying his election vnto you, and giuing vnto you a full resolution of your saluation in his Sonne, by a liuely faith, shining in you by the most ardent desire that you haue to perseuere in his seruice in the middest of his Church: I present vnto you this my little labour, in the which you shall finde a liuely Image, and true and certaine description of that euerlasting happines, vnto the which God calleth you, & for the which you haue learned to despise the vanity of the world, and to settle your hart altogether vpon the inestimable treasures of the kingdom of heauen. It is true that in describing the felicity to come of the iust, and the euerlasting condemnation of the vniust, I haue taken the similitudes and comparisons which the scripture vseth, not only when it speaketh of the future felicity and beatitude of the elect, and condemnation of the reprobate; but euen those which it vseth to specifie the prosperity which God giueth his in this world

world, and the punishment wherewith he threatneth and punisheth the wicked euen in this life. But I haue done that, because that according to my opinion, the felicity of the one, and the ill hap of the others, which are incomprehensible vnto vs in this life, are more liuely represented vnto vs, by such holy circumlocutions or examples.

Now Madam, I humbly beseech your excellency, to receiue this little present, with as good will as it is presented vnto you, by him who all his life, shall be your obliged seruant. And so Madam, after I haue commended my selfe very humbly vnto your excellencies good graces: I will beseech our eternall God, Madam, that in giuing you and all yours, health, long and happy life, he will augment vnto you from day to day, the gifts and graces of his spirit, that you may better and better serue to the aduancement of his glory, and to the edification of his people. So be it.

A BRIEFE AND CLEERE DECLARATION OF the Resurrection of the Dead.

FOr as much as in all times there haue beene some, who haue mocked at the Resurrection, and haue vtterly denied it: it is not without good cause that the Apostle S. *Paul* doth so carefully teach vs, that the dead shal rise againe: for euen as this knowledge doth bring vnto vs a soueraigne ioy and consolation, and doth giue vs a will and affection to follow vnto the end IESVS CHRIST our head and Spouse, to bee crowned

Mat. 22. *Act.* 17. 1. *Cor.* 15.

Eph. 5.

crowned with him, with that eternall beatitude, which God hath prepared for his children. Also likewise those that are not assured of the resurrection, which is the foundation of our Religion, are lesse affectionate to follow the Lord, and to giue themselues to piety and iustice. And we must not doubt but the wicked, who abandon themselues to all impiety against God, & who without remorse of conscience, doe exercise all sorts of wickednesse against their neighbours, they doe it by so much the more freely, as they perswade themselues, that so they escape the iudgement and punishment of men, they shall heare nothing of it after this life. For seeing that to auoyde onely the vengeance of the Magistrate in this world, they hide as much as they can their iniquities, and giue such good colours to their misdeedes as possible they can, to the end not to be conuicted wicked; how much more doe you thinke they would be bridled from doing euill, if they were perswaded that although their bodyes die, yet their soules shall remaine immortal, and shall endure the iudgement of God which it hath deserued; and that one day their bodies shall rise againe, that both body and soule may be eternally tormented in hell, by the

Mat. 25.

Heb. 10.

iudge-

iudgement of God so horrible and feare-
full; whereupon we may see how necessa-
ry it is to know that the dead shall rise a-
gaine, being this doctrine the principall
vpholder of Christian Religion; of the
which if a man be not altogether persua-
ded all the rest is nothing. And it is impos-
sible to persevere amongst so many difficul-
ties and afflictions which are daily present
at the seruing of the Lord: for if the hope
of the resurrection were not, we should be
the most miserable of the earth, seeing that
in this world the faithfull are ordinarily
more afflicted, then the infidels; but our con-
solation is the promise of Iesus Christ, that
although the world shall reioyce for a
time, and that we shall weepe, the time will
come that our Head will visite vs, and re-
ioyce our hearts with a ioy that shall neuer
be taken from vs.

Heb. 10.

1. Cor. 15.

Ioh. 16. Rom. 8. Psal. 37. 73.

Now for to vnderstand this Article of
faith, we must well vnderstand these three
points.

First, we must now know whether the
soule dieth with the body or no.

Secondly, whether the body returnes so
into the earth, that it cannot rise againe.

Thirdly, if it doth rise, who it is that doth
raise it, and in what estate it shall be being
risen.

The First Point.

AS for the firſt part, The Lord for to declare vnto vs the immortality of ſoules, compares death to the ſleepe, of man, and ſayeth that thoſe that are dead ſleepe: aſſuring vs, that euen ſo as when the body doth ſleepe, the ſoule doth not ſleepe, as appeares by ſo many dreames which men haue, that alſo although the body ſhall be put into the Sepulchre, as in a place of ſleep: neuertheleſſe the immortall ſoule ſhall be gathered and aſſembled in its place; from the which it ſhall come againe at the day of iudgement, to put on her body; that therein ſhe may enioy the happy life, or ſuffer eternall puniſhment. The Apoſtle ſpeaking of the daughter of *Iairus*, whom the Lord did raiſe againe, ſayth, That the ſpirite did returne into her; ſhewing that it was not dead like the body, but onely that ſhe was gone to the place, from the which by the commandement of Ieſus Chriſt ſhee came againe to re-enter into her body: as alſo that of *Lazarus* of Bethleem. For euen ſo as the body doth returne to the earth, from whence it was taken; ſo the ſpirite doth returne to God, who gaue it. The

Rom.2. *Mat.25.* *Luc.8.*

Iob.11.

same Euangelist declares, that the soule of dead *Lazarus* liues in heauen, and that of the cruell rich man in hell. The Lord dying, to shew that the soule was not subiect to death as the body, did recommend his soule to his Father. Saint *Steuen* that first Martyr, recommended his to Christ. Saint *Paul* desired to be dissolued, and to be with Iesus; knowing that after his soule should be deliuered out of the prison of his body, it should goe to the ioy of the children of God. Vnto the theefe it was said, This day thou shalt be with me in Paradice; which cannot be vnderstood of the body, but shewes that the faithfull dying, make the passage from death to life.

Luc.16.
Luc.23.
Act.7.
Phil.1.
Luc.23.
Ioh.5.6.

The which ought only to be vnderstood of the soule, seeing that the body must first be brought to earth, and that it must put off all corruption, for to rise at the last day incorruptible and in glory. Iesus Christ against the Saducees, who denied the immortality of soules, shewes, that for as much as GOD calles himselfe the God of *Abraham*, of *Isaacke* and of *Iacob*, infallibly the soules departed doe liue; for hee is not the God of those that are dead in such sort, that they are no more; but he is the God of those that are,

Mat.22.
Exod.3.

and that liue; and doth good to the poſterity of thoſe that are, and not of thoſe that are not; which cannot be vnderſtood but of their ſoules, ſeeing their bodies were returned to the earth. Whereby we ſee that they deceiue themſelues greatly, that ſay that their ſoules die and vaniſh with the body where they ſleepe; alſo thoſe likewiſe who thinke that they enter into other bodies. Euen the Pagans by naturall apprehenſions, haue beleeued that the ſoules were immortall; as we ſee that *Euripides* in the Tragedy which hee intituled *Hecuba*, doth declare it, when he brings in *Polixena* ſpeaking to *Hecuba*, and dying, ſaying to her, What ſhall I ſay to *Hector* thy husband, who was dead, ſhe anſwered her, tell him that I am the moſt wretched in the world: And in that which he intituled, The ſupplicants, he ſayes, The ſpirite ſhall returne to heauen. Likewiſe *Pholcides* ſayes, That the ſoule is immortall, and liuing alwayes, waxeth not olde: *Pythagoras* in his golden verſes ſaid, If when thou haſt left the body thou commeſt into heauen, thou ſhalt be as God, liuing alwayes, and being no more mortall: *Cicero* likewiſe writes of it in his booke of friendſhip, and in that which he writ of age, in ſome ſort comforting himſelfe

Mat.6.
Luc.9.

selfe in the hope which he had of the immortality of his soule. We see then that it is a thing most assured, that the soule is immortall, as the Lord by his word, which is the infallible truth of heauen, doth shew it vs: and likewise the Pagans, how ignorant soeuer they were of the true religion, haue well vnderstood it. Wherefore those that denie the immortality of soules, accuse God of lying, & make themselues in worse estate then the Pagans.

This knowledge is a great consolation to the faithfull in all their afflictions, and doth take from them the feares of death, knowing that their soules being separated from their bodies liue in heauen: in which they are admonished, not to settle themselues vpon the transitory things of this life; and not to loade their soules with the burthen of sinne, to the end that dying they may bee raised vp towards God our Father, and IESVS CHRIST our Sauiour, vnto whom we ought with a stedfast faith recommend them. Now euen as the faithfull doe reioyce at it, the vnfaithfull on the other side, knowing the soules to bee immortall, are so much the more fearefull of death; seeing the eternall paines and

1. Iob. 2.

Iam. 1. 1. Pet. 1. 4.

torments to bee prepared for them at their going forth of this world. So that which ſerueth to the elect for ioy and inſtruction, is vnto the wicked nothing but ſorrow, and occaſion of deſpaire.

The Second Point.

TOuching the body, it is all apparant that it is ſubiect to die, as well becauſe that we know that thoſe that were in times paſt are dead, and that we ſee that thoſe of our time die one after another; as principally becauſe that the Lord declares to *Adam*, that by reaſon of his ſinne, he with his poſterity ſhall be ſubiect to returne into the earth, from whence he was taken. The Apoſtle ſayes, that by a man ſinne came into the world, and by ſinne death, and ſo death came vnto all men, by reaſon that all haue ſinned, and the reward of ſinne is death, whereof the houre is vncertaine vnto vs. Although we are certaine that it is the iourney that euery man muſt go, by reaſon that vnto them all it is ordeined to die once, and that the Lord hath ſet bounds for mans life, the which he will neither aduance nor put backe. The Scripture is full of teſtimonies vpon this matter,

Gen.3.

Rom.5.8.6.

Luc.12.

Ioſ.12.

1.King.2.

Heb.9.

Iob 14.

matter, although it be well enough knowne of all by euery dayes experience. The Pagans themselues without instruction of the word of God, haue well vnderstood that vnto man it is a thing that cannot be auoyded; as *Euripides* shewes it in the Tragedie of the Supplicants, saying, that euery part of man must returne from whence it came; the spirit into heauen, the body into the earth, which is the mother nurse thereof. Wherefore it is a noted thing to all, that we must die; and all the faithfull ought to be perswaded that the Angels wait for the departure of men, for to carry their soules into their place. The holy Angels carry away those of the faithfull, according to the charge which they haue for their saluation, into *Abrahams* bosome, and into the place of the happy; and the euill Angels those of the wicked into hell. That is the reason wherefore men often heare and see many things when a man is to die, the Angels giuing to vnderstand therby of their presence, and the neere departure of men. But there is this difference, that that which is seene before the departure of the iust, is lesse fearefull, comming from soft and peaceable spirits, and seemes to serue but for an admonition to those that are neere

to the ſicke, for to ſtirre them vp to pray vnto God, and to comfort their brother, and to exhort and encourage him to prepare himſelfe for the will of God, to go cheerefully out of this world, that he may be with IESVS CHRIST his Sauiour. Then the faithfull being departed, all ſuch things ceaſe; although it may happen that the faithfull ſhall be in all extremity aſſaulted by Sathan, to make him fall from faith, if it were poſſible for him: but thoſe are extraordinary things, and in the meane time the Lord giueth victory to his, and makes them the better to know the power of their faith, and the aſſiſtance of the holy Angels. But ordinarily that which is ſeene and heard at the departure of the wicked, is fearefull, comming from the deſtroying Angels and enemies of men, & Authors of troubles; the which do all they can to bring the vnfaithfull to deſperation, and to keepe thē in it, & endeuour as much as in them lieth, to hinder and trouble the praiers of the aſſiſtāts: for the feare that they haue leſt their damnation ſhould bee prolōged; knowing well that the prayers of the iuſt, made for the ſicke, are of great power and efficacy towards God, for the faith which they haue in Ieſus Chriſt. Then after the

1. *Ioh.* 5. *Mar.* 16. 1. *Theſ.* 1. *Gen.* 24. & 31.

the departure of the wicked, Satan returnes, appeares, and makes a noyse, in the place which he did enioy, before him that was his, willing as it were to keepe the place of his child deceased, and take possession and enioy of that which he had gathered him together. And we see that the Scripture declares that the habitations of the wicked, after they shall bee hunted out of it, shall be the habitations of diuels, and a resort for all euill spirits, and of all filthy and execrable fowle; wherefore it is a great folly and abuse to thinke that the soules of the children of men appeare in this world after their death; for those of the faithfull do enioy such and so great felicity, and find that it is so good remayning where they are, that although they could, they would not nor desire not to returne hither, but rather forgetting that which is of this life, are continually rauished in the praise and seruice of the holinesse of the Eternall, and in the contemplation of his glory, which is their soueraigne good. Those of the wicked would faine come againe, and haue so much respit, but they cannot, otherwise the euill rich man would very willingly haue done his message to his brothers himselfe, which hee did request to be done by the Lazar. For the

Iames.5. *Iohn.11.* *Mat.12.* *Apo.18.* *Ier.51.* *Isa.13.* *Ier.50.* *Mat.17.* *Marc.9.* *Luc.9.* *Apo.4.& 7.* *Mat.17.* *Psal.16.* *Luc.16.*

Scrip-

Scripture doth not know this third place, which Antichriſt hath forged, contrary to the declaration of Ieſus Chriſt, for to inrich himſelfe, & purge the ſubſtance of the world for the intertainment of her creatures; Satan being very glad thereby to ſuggeſt vnto him ſome matter and colour after the deceaſe of the Infidels and Idolaters. Now by how much it is eaſie to beleeue, that neceſſity to die is impoſed vpon vs, by ſo much is it more difficult to beleeue that our bodies being returned to duſt, ſhall riſe againe: and indeede the ſenſuall man cannot comprehend any thing therein, neyther hath any thought of it; as we ſee that the Pagans neuer thought of it, although that they haue diſputed of the immortallity of ſoules. But the man that is regenerate by the Spirite of God, doubts not but that the Lord can raiſe the dead, ſeeing he will haue it, and that nothing can hinder his will. For as, ſayeth the Prophet, he doth what he will. We muſt then ſee how the Scripture doth aſſure vs, that the bodyes as well of the good as of the wicked, ſhall riſe againe, the firſt to be crowned with glory, the other with perpetuall infamy. For to teach vs the Reſurrection, it compares death to a ſleepe, as hath beene already ſayd, to the end we may be cer-

Mat. 7.

Pſal. 115.
Apoc. 4.

Dan. 12.

certaine that as the bodies, after they haue laboured shall rest by sleepe, that they being awaked may with so much more alacrity returne to worke; so when wee shall haue made an end of this present life, our bodies shall be brought to the tombe, as in a bed of rest, for to rise againe from thence at the latter day, and be put into their place. *Iob* prophecying of the resurrection, the which he did firmly beleeue, saies, I know that my Redeemer liueth, and that he wil stand vp at the latter day vpon the earth, & although after my skin, this body shall be deuoured by wormes, yet with my flesh shall I see God, I shall behold him, & my eyes shall looke vpō him, and none other for me, although my reines are consumed within me. *Iob.* 14. & 19.

Dauid foretels the resurrection of Christ, by whom we shall rise againe; the which was figured by this, that *Ionas* was three daies and three nights in the whales belly, as Iesus Christ himselfe declares it. *Psal.* 16. *Ion.* 2. *Mat.* 12.

The Prophet *Esay* in the 26. chap. speaking of the elect, saith vnto the Lord with faith, Thy dead shall liue & rise again with my body. Awake & reioice ye habitants of the dust, for thy dew is as the dew of the fields, & the earth shall cast forth the dead. The Lord willing to assure his people Israel, that deliuering thē from the captiui- *Isa.* 16.

tie

tie of Babylon, he would bring them backe into the land which he had giuen them, he ſaid vnto them in a viſion, by the Prophet, that as certaine as the dead ſhall riſe, ſo certainly will he deliuer them from the captiuitie of the Babylonians, for to ſet them in peace in their owne land. *Daniel* ſaith, that thoſe that ſleepe in the duſt ſhal wake, ſome to eternall liſe, and others vnto perpetuall ſhame and infamy, and thoſe which haue bene wiſe, ſhall ſhine as the brightneſſe of the firmament, and thoſe which doe perſwade many to righteouſneſſe, ſhall bee as ſtarres for euer and euer. Ieſus Chriſt ſhewes the Saduces, that the dead ſhall riſe againe, becauſe that God is their God; In S^t. *Iohn* he ſaith, that the will of his father who ſent him, is, that he ſhall loſe nothing of all that he hath giuen him; but that he ſhall raiſe it vp at the latter day. The Apoſtle declares that Chriſt is riſen againe for our iuſtification. Then he ſaith that euen as we die in *Adam*, ſo we ſhall riſe againe, and ſhall be quickened in Chriſt. For ſeeing that he who is the life, when he was put into the Tombe, thereby made many to riſe againe, by much more reaſon now, being riſen againe and glorified, will he raiſe vs againe. In like manner he declares, that hee

Ezek.37.

Dan.12.

Mat.22.
Iohn 6.

Rom.4.5 6.
1.Cor.15.

Iohn.19.
Pſal.36.
Matth.27.
Theſſ.4.

that

that raised vp the Lord Iesus, will raise vs a-
gaine by Iesus, and will cause vs to come in-
to his presence. And euen so as God is eter-
nall, so he will cause that the bodies of his
children, which are his temples, shall be e- 1. Cor. 3. &
ternall. Briefe, the Scripture is full of testi- 6. & 14.
monies of the resurrection; wherefore to 2. Cor. 6.
end, I will bring in one, which ought to Iohn. 5.
serue in steed of all; S. *Iohn* saith, that the
howre shall come, wherein all those that are
in the graues, shall heare the voyce of the
Sonne of man, and those that haue done
well come forth in resurrection of life, but
those which shall haue done euil, shall come
forth in resurrection of condemnation.

All humane wisedome which is folly be- Mat. 24. &
fore God, cannot perswade themselues, that 25.
the bodies which are returned into dust, can 1. Cor. 15.
rise againe, nor those which haue bene bur- Phil. 3.
ned, whereof the ashes haue bene dispersed 2. Cor. 5.
by the winds, nor those which haue beene Act. 3. & 4.
deuoured by birds, and by beasts, and dige- 1. Thess. 4. 8.
sted, and reduced to doung, nor those which 1. Pet. 1.
haue perished in the waters, which haue 2. Cor. 5.
bene made foode for fishes. But the Lord by
that which he had done before, plainly she-
weth that hereafter it shall be very easie for
him to do what he will with our bodies; for
seeing he hath made all things of nothing,

can

Gen.1. *Pſal.33.* *Gen1.* can he not make that to returne to life, which hath already bene? And as he made man firſt of the earth, can hee not as well make him to riſe againe from it? In the beginning the earth was ſo obedient vnto him, that when he commanded it to bring forth the bud of the hearbs that ſeedeth ſeed, & the fructifying tree, and the liuing creature, beaſts, wormes, &c. it of it ſelfe by and by brings forth that which before had neuer bene; how much more eaſily by the commandement of God, may it reſtore many which haue already bene, & ſhall be returned into it? We ſee that although that *Lazarus* of Bethania had already bene three daies in the earth, & neuertheleſſe when the Lord commanded him to come out of the earth, preſently it was done; He himſelfe alſo roſe again from the earth the third day for to aſſure vs that he will raiſe vs againe: for as death could not ouercome Ieſus Chriſt, but that he is riſen, ſo ſhall it not be able to hinder his members from riſing againe, becauſe that he hath as much power ouer the dead, as ouer the liuing; If God hath raiſed the head, it followeth, that he will alſo raiſe his body, which we are if we beleeue. When we conſider that he did hinder the ſo hot burning furnace from doing any hurt to any

Iohn.11. *Mat.28.* *Apoc.1.* *Rom.14.* *Gal.1.* *1.Theſſ.1.* *& 4.*

one

one of *Sidracke*, *Misake*, and *Abednego*, we shall not finde it an impossible thing to God, to make them rise againe which haue bene buried, that they may bee reunited vnto their soules. And he that shut the Lyons Iawes, because they should doe no harme to *Daniel*, shall be able to raise those againe which haue beene deuoured. And as he commanded the fish to cast vp *Ionas*, also can he easily cause that the sea shall obey him, when he shall commaund it to cast vp his dead. In briefe, the faithfull cannot doubt of his resurrection, knowing that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate him frō the loue which God beareth him, in IESVS CHRIST our Lord. For also the sea must cast vp those dead bodies which are in it, and death and hell those which are in them; for as much as the Lord hath the keyes of hell, and of death, hauing power ouer them.

Eph.4. *Dan.3.* *Dan.6.* *Ion.2.* *Rom.8.* *Reue.20.*

Moreouer God cannot be true, nor truly wise, nor Almighty, nor Iust, if he doth not raise the dead, and by consequent cannot be God. And so who denieth the resurrection, denieth also that there is a God: for seeing

Reue.1.

by

by his word he promiſeth to raiſe vp the dead, if he doe it not, he is not true. And ſeeing that he declares that he will haue it, if he doth it not, it followes, that it is for want of knowledge, and of power, and ſo ſhall neither be truly wiſe nor Almighty. Alſo he ſhall not be iuſt if he doth not render to euery one that which he promiſeth him; for the Author to the Hebrewes ſaying that God is, ſaith alſo that he is a remunerator to thoſe that require it. Now in this world, the children of God haue nothing but afflictions euery day, being ſet out for a ſhew, as men condemned to death, and being made a ſpectacle to the world, to the Angels and to men. As our Sauiour alſo ſaith to his diſciples, that it ſhall come vnto them, You ſhall weepe and lament, and the world ſhall reioyce. The Apoſtle declares, that whoſoeuer will liue holily in Chriſt, he ſhall endure affliction. We ſee that the Apoſtles & thoſe which receiued their doctrine, haue almoſt alwaies bene in continuall afflictions. In our time the afflictions of the faithful haue bene notorious, that there is none ſo ſimple but may ſee them. On the contrary part the wicked in ſteed of receiuing puniſhment in this world, are ordinarily better at their eaſe then the faithfull, and doe flouriſh like the bay tree

Heb. 11. *Mat.* 10. *Marc.* 8. *Luc.* 9.

Cor. 4. *Iohn.* 16.

2. *Tim.* 3.

Act. 5. 20. 21. *Col.* 1. *Heb.* 10. 11. *Mat.* 6. *Marc.* 14. 1. *Cor.* 10. & 11. 1. *Theſ.* 1. & 3. *Pſal.* 37.

tree, as saith the Prophet; Wherefore there must necessarily be an other place where the good shall be recompenced with ioy, & the wicked with sorrow, otherwise God should not be iust, and Christ should haue died in vaine. But will some one say, God doth accõplish his promises, vpon the soules of the iust; & his threatnings vpon those of the vniust, and by that meanes God shall not let to be iust, although he should not raise againe the bodies of men. With this we must consider, that if it be so, that a free retribution is done to the soule, as (according to the promise of God) it ought to be done to the iust, and punishment is iustly inflicted vpon the soule of the reprobate, to the end that the iustice of God may be safe, so must it of necessity be, that the bodies be remunerated, some with honour, others with disdaine, to the end that God may remaine iust for euer. For euẽ so as the soule of the man renued by the holy Ghost, giueth it self to serue God, so doth the body, whẽ it ceaseth frõ euil doing, and being euen readie to be martyred for professing the Lord, seruing to iustice & holinesse. For example we haue the Prophets, S. *Stephen*, the Apostles, & so many Martyrs and true seruants of God, whose bodies haue greatly giuen themselues to serue God: also

Rom.6. *Act.7.* *Reue.6.*

in like manner as the ſpirit of the wicked doth employ it ſelfe but only to offend God, likewiſe they employ their bodies to ſerue to filthineſſe & iniquity, and to doe all euill; which is ſo apparant that there needs no example to proue it. By that meanes, who ſo denies the truth of God, his wiſedome, his power, & his iuſtice, and ſo takes God from being God, and as much as in him lieth maketh him the father of lies; and he makes no conſcience to make the incarnation and bodily paſſion of Ieſus Chriſt vnprofitable. For if the bodie doth not riſe againe, what needed he to take humane nature vpon him, and to ſuffer in it, to deliuer our bodies from the euerlaſting curſe? Seeing that if it were ſo, that the bodies being dead, ſhould ſo returne to the earth, that they ſhould haue no more being, and ſo could neither enioy the ioy, nor ſuffer paines and ſorrowes; had it not bene enough that he had onely ſuffered in ſoule, being heauie to the death, for to deliuer the ſoules from hell? Whoſoeuer then denies the reeſtabliſhment of bodies, through ignorance makes the humanity of Chriſt vnprofitable, and accuſeth God the Father of cruelty, as if he had taken pleaſure to ſee his welbeloued Sonne, ſo cruelly entreated, without hauing (for his part) deſer-

Rom. 6. & 7

Mat. 14.

ued

ued it, and without that it should serue to the elect; he maketh him also (for his part) in blaspheming, a lyer with his father, because he saies, that he will raise his at the latter day. In like manner doth he accuse the holy Ghost of vanity, which by the mouth of the Prophets hath propheſied & foretold the resurrection of the dead. Then he disannulleth Christian religion; for if the dead do not rise againe, Christ also is not risen, and so the preaching of the Apostles should be false, and we should be abused to beleeue their doctrine, and those which are dead in Christ should be cast away. The Lord fitting himselfe to our capacity, as the mother nurse to the child, teacheth vs the celestiall things by the comparison of the things terrestrial, to the end we may comprehend that which otherwise is incomprehensible vnto vs. And touching the matter which we haue now in hand, the Prophet *Esay* declares vnto vs, that euen as in Winter the grasse of the field seemes to be dead, and in the spring after it hath felt the dew it springs and waxeth greene againe, also likewise our bodies being dead shall rise againe, when at the latter day they shall feele the dew of the grace of God, hearing the voyce of the Sonne of man. The Apostle saith,

Iohn. 5.

1. Cor. 15.

Esay. 26.

Mat.24. 1.Theſſ. Iohn.5. 1.Cor.15. that as the ſeed muſt die before it be quickned, and then it riſeth by vertue of the ſap which it hath had in the earth, in greater glory then it was ſowen; ſo likewiſe all men muſt die, ſeeing they riſe againe, the elect in greater glory then they were ſet vpon the earth, by the vertue of the eternall Spirit of Ieſus, in whom they died; the reprobate in greater diſhonour then they were before, by the vertue of the immortall ſpirit of Satan, in whom they are departed. For ſeeing the Lord doth ſo excellently vnfold his power towards the inſenſible creatures, we ought not to doubt, but he hath at the leaſt as much will to ſhew his power in making them to riſe againe for whom Chriſt died, to the end to crowne them with glory; and his enemies to be charged with ſhame and infamie, ſeeing they haue ſo much diſhonored him. When a nut, or the kernel of a peare or apple is rotted in the ground, God cauſeth it to riſe againe to a great tree, for to beare much more fruit, being riſen againe, then it did before; and a graine of wheat, being put into the ground, and dying, brings forth much fruit; doe wee thinke that the Lord hath not as great power to raiſe vp men, as he hath to raiſe theſe things, ſo ſmall, and as it were of no value? ſhall it

Rom.8. Theſſ.4.

Iohn.12.

not

not be as eaſie for him to raiſe vs againe, as it hath bene eaſie to him to draw vs forth of the matrix of the mother aliue, where before we were borne, we were as it were in a ſepulcher? If the Prophets and Apoſtles in the name of God haue raiſed vp the dead, ſhall it be impoſſible to the Lord by his power to raiſe them? Let vs aſſure our ſelues, that nothing can ſeparate the bodie and ſoule of the faithfull from the loue which God beareth them, neither hinder but that hee ſhall make the wicked both in bodie and ſoule to bee his foote-ſtoole. *Pſal.18. 2.King.4. Act.9.*

Now by reaſon that the Apoſtle ſaith, that the bodie which is ſowen is not that which riſeth againe; there are that will infer therupon, that at the reſurrection our ſoules ſhall not returne into thoſe bodies which now we haue, but into other bodies which the Lord ſhall giue vs. He himſelfe in that place ſheweth vs, that he ſpeakes not that, but onely to ſhew vs, that although our bodies ſhall riſe in the ſame ſubſtance which now they haue, they ſhall notwithſtanding be changed in quality & glory; ſeeing that this corruption muſt put on incorruption, and that this mortality ſhall be ſwallowed vp of life, and ſhall put on immortalitie; *Iohn.6. Heb.10. 1.Cor.15. 2.Cor.5.*

declaring that they ſhall be theſe ſelfe ſame bodies in ſubſtance, but diuers in qualities. S. *Paul* ſaith, Chriſt will transforme this vile bodie, that it may be made like vnto his glorious body, according to the power by which he is able to make all things ſubiect vnto himſelfe. Whereon followeth, that as Ieſus Chriſt roſe againe in the ſame bodie, which was crucified for vs, being cleanſed and diſcharged of all infirmitie; alſo we ſhal riſe againe in the ſame bodies which now we haue in this world, hauing in them, cold, heat, hunger and thirſt, pouerty, ſickneſſe, baniſhment, impriſonment, and ſuch like aduerſities: being cleanſed and diſrobed of all that which by ſinne did cauſe vs any griefe; for the iuſtice of God cannot conſiſt without remunerating the bodies of thoſe that haue fought for his glory, in crowning his graces in them, & puniſhing thoſe which haue laboured to offend him. Moreouer we ſee that thoſe which the Prophets and Apoſtles, and Ieſus Chriſt himſelfe haue raiſed againe, it hath bene in the ſelfe ſame bodies in the which they had liued before. Who doubts but thoſe that roſe again at the death of our Lord, did riſe in the ſelfe ſame bodies which they had before; for otherwiſe how ſhould they haue bin knowne by thoſe

Phil. 3.

Mat. 27. Luc. 24. Ioh. 20.

Heb. 10. & 11.

Mat. 27.

to

to whom they did appeare? The Apostle puts vs out of doubt of it, saying, That if the Spirit of him who raised Iesus from the dead, doth dwell in vs, he that hath raised vp Christ frō the dead, will also quicken our mortall bodies, because his spirit dwelleth in vs; he saith moreouer, that the body which is sowen in corruption, shall rise againe in incorruption. It is sowen in dishonor, it shal rise againe in glory: it is sowen in weakenesse, it shall rise againe in force: it is sowen a sensuall body, it shall rise a spirituall body. Wherefore, wee ought to beleeue that the bodies which now we haue, shall be the selfe same which shall rise again in the same substance, but the earthly qualities shall be changed into heauenly; which is no small consolation, seeing that we loue our bodies so much, although that in this world they be lodē with so many miseries. 1.Cor.15.

The third point.

AS concerning the Author of the resurrectiō, the scripture doth declare vnto vs, that God the Father in the beginning made man by his word, which is his son, & hauing made his body, breathed into him a liuing soule, by his spirit: so in the resurrectiō of the dead, he shal raise vs againe by his Son in a quickning spirit. Gen.1.& 2. Iohn.1. Gen.2. Psal.33. 2.Cor.4. 1.Cor.15.

And when the Sunne of iustice shall come in Mal.4.

Mat 4. *Reuel.1.* *2.Tim.4.* in iudgement for to iudge the quicke and the dead, the Sunne shall waxe darke, and the Moone shall not yeeld her light, and the brightnesse of the Starres shall be seene no more then if they were fallen from heauen, and the vertues which are in the heauens, as the Starres, the Planets, and other celestiall creatures, with heauen and earth shall be shaken; then the Sea and her waues shall roare after an vnaccustomed manner; and when the order of nature shal be changed, those shall bee signes of the comming of the Son of man. And when that Iesus Christ, the son of God shal come, who tooke humane nature vpon him in the virgines wombe, he shall come in the same bodie, wherewith he did conuerse here below vpon the earth, before and after his death, as he himselfe declares, calling himself the Son of man, sent of God his Father, (who gaue him power to do iudgement, in so much as he is the Son of man) set aboue the clouds, at the right hand of the power of God, accompanied, with cries of exhortation, with the voices of Archangels & of Angels, with Gods trumpets, & all eyes shall behold him; for he will cause his signe to appeare in heauen, & his voice to be hard, the which at the last tromp shalbe hard of those that haue bin

Mat.24. *Luc.21.* *Reue.6.* *2.Pet.3.* *Mat.16.* *Luc.1.* *Act.1.* *Mat.24.* *Marc.13.* *Luc.24.* *Iohn.5.* *Marc.16.* *& 24.* *1.Thess.4.* *Reue.1.* *Mat.24.* *1.Cor.15.*

put

Put into the Sepulchres, to the end that first they may rise againe: and those which shall be found liuing shall heare it also, to the end they may be translated, which vnto them shall be a kinde of death, being changed from mortal and corruptible, to immortall and incorruptible bodies, and shall rise againe, and shall be changed in a moment and twinckling of an eye. 1. Thes. 4. 1. Cor. 15.

This day shall not surprise the elect that are in the light, because it shall be the day which they haue so long waited for, and wished, with the other creatures: but to those who haue ouercome Sathan by the blood of the Lambe, and by the word of their testimony, and haue not loued their liues to the death, it shall bring vnto them an vnspeakeable ioy, making them to lift vp their heads aloft, seeing their perfect deliuerance come. For their Sauiour shall send his Angels with great sound of Trumpets, to gather them together, how farre in sunder soeuer they be from the foure windes, from the end of the earth to the end of heauen; and then they shall be altogether caught within the cloudes to meete the Lord in the Ayre, for to be ioyned with their head, as members of his body, and shall be alwayes with him who will separate them from the repro- 1. Thes. 5. 1. Iohn 1. 1. Cor. 1. Rom. 8. 1 Ioh. 2. 4. 8 5. Reu. 12. & 21. Esay 35. Zach 9. Luc 22. Rom. 8. Mat. 25. 2. Thes. 4.

Mat.25. reprobates, as the shepheard doth the sheep from the Goates, to put them both in body and soule in full possession of the euerlasting heritage and happinesse by them so long hoped for.

The estate of the elect that are risen againe.

THen their bodies which shall be risen againe in triumph shall be changed, not in substance but in quality, being discharged of the earthly heauinesse, for to be
1.Cor.15. made spirituall bodies; to the end to be fit for the heauenly habitation; where they
Reu.7. shall haue no need of meats which doe corrupt, for they shall be no more hungry, nor thirsty, and they shall die no more, but shall
Luc.20. vse of the heauenly food, which is the word of God: they shall also be deliuered from the bondage of sinne, for to serue euermore to iustice. For these are the two principall things which hinder man from beholding the face of God, this heauy earthly body, and infectious sinne. As for the first,
Exod.33. we see that the Lord said to *Moyses*, who was desirous to see him; Man shall not see me vpon the earth and liue. As for the other, it was cause that the wicked Angels

were

were caſt downe from heauen, and man out of Paradice; for there is nothing common betweene God and a ſinfull man. Wherefore the faithfull ſhal haue a ſpirituall body, diſcharged and purified from al ſinne. There ſhall alſo be no defect in their bodies, nor imperfection, and all deformity and vice, which commeth of ſinne, ſhall be done away; for the Lord will transforme their vile and contemptible bodies, & make them conformable and like vnto his glorious bodie. Moreouer, they ſhall no more ſuffer any torments, paines, ſickeneſſe, nor any other aduerſe thing, becauſe there ſhall be no more mourning, nor weeping, nor laboring; for the Lord will wipe away all teares from their eyes. And there ſhall happen no more corruption to them by death; whereof there ſhall be no more remembrance, but being made immortall, they ſhall be made incorruptible, & deliuered from al ſuffering, for to be in a happy eſtate for euer. Gen. 3. Phil. 3. 1. Iob. 3. Reu. 21. Iſa. 25. Reu. 7. & 21

Their ſoule, which before was a liuing ſoule, ſhal be changed into a quickening ſpirit: then it ſhall be deliuered from all ſorrowes, griefes, annoy, perturbations and feare, which came through ſinne, and ſhall bee ſet in reſt, ioy, conſolation, happineſſe, good hope, and Gen. 2. 1. Cor. 15. Pſal. 61.

per-

perpetuall assurance, without being any more troubled nor defiled with troublesome affection.

Then being put in so excellent estate, both of body and soule, the image of God shall truely shine vpon them, hauing this power to serue God, being perfectly wise, holy, pure, irreprehensible, innocent, without spot, good, iust, true, immortall and incorruptible, being resplendant in glory and honour, before the Throne of God.

1. Cor. 1. Ephes. 5. Col. 1.

The which shall be the white vesture, wherewith S. *Iohn* sayth, they shall be clothed, which is the pure and shining Sipirs; which are the iustifications of the Saints that shall hold the palmes in their handes in signe of victory: after that the bookes being opened, they shall heare the voyce full of meekenesse, grace and mercie, receyuing in the presence of the wicked, who iudged them the out-casts of the earth, the sentence of eternall blessing, being found written in the booke of life, which is the booke of the Lambe, being clothed with the innocency of Iesus Christ: and hauing the name of their Father written in their forehead, they shall be with Christ the Spouse, crowned with the incorruptible crowne of life, and eternal glory, being pronounced the sonnes and heires

Reu. 14. & 21. Reu. 3 4. 6. 7. Reu. 19. Reu. 7. Reu. 10. Sap. 4. 5. 1. Cor. 4. Reue. 13. & 21. 2. Cor. 5. Gal. 3. Apoc. 14.

heyres of God, and co-heyres with Iesus Christ, and Iudges with him of all the Apostate Angels, and of all the reprobate: for all power and iudgement is so giuen to the Sonne, that he wil receiue the Saints to participate in this honour as his assistants, they shall be put in possession of the Kingdome of heauen, hauing praise of God, which is the incorruptible heritage, which cannot contaminate, nor wither, and which is preserued in heauen for them: they shall shine therein as the firmament, and as the Sunne, and as the starres for euer. Then they shall haue their right in the tree of life, and shall enter into the new celestiall Ierusalem: in the which there shall be no temple, for the Lord Almighty is the temple thereof, and the Lambe. They shall be in it euerlasting Kings and high Priests, offering sacrifices of praise and thankesgiuing vnto the Lorde. Then being in the house of God, which is the blessed house which the faithfull haue in heauen, which is not made with handes, they shall be filled with the magnificence of the Lord, and shall budde like the Olive branch, and blossome like the Palme, and like the Cedar which is in Lebanus, being immortall and incorruptible, and shall not be importuned by Sathan, to sinne and offend

Reu. 2. 2. Tim. 4. 1. Pet. 5. Rom. 8. Gal. 4. Wisd. 3. Mat. 19. Luc. 22. 1. Cor. 6. Iohn 5. Reu. 2. Mat. 25. 1. Cor. 4. Pet. 1. Dan. 12. Mat. 13. Wisd. 3. Reu. 2. 21. & 22. Reu. 15. & 7. 2. Cor. 5. Psal. 16. 17. 52. & 92.

1. Cor. 13. Pſal. 16. Reu. 22. Marc. 9. Heb. 11. & 12. Reu. 21. 22. 2. Cor. 11. Col. 1. Eph. 1. Reu. 19.

ſend God. The face of God which is the fountaine of light, the brooke of pleaſure, and ſea of good hap, they ſhall ſee it, which ſhall giue them ſuch a great and perfect ioy, that all the ioyes which may be compared to that, are but as a ſparkle compared to a great fire; It will make them forget all terreſtrial, what pleaſure ſoeuer they could take in them in the world, and they ſhall not remember any thing that may bring them ſorrow or griefe. They ſhall be ledde to the mountaine of Sion, and to the citie of the liuing God, which hath no need of the Sunne nor Moone to ſhine in it: for the light of God hath lightned it, and the Lambe is the candle thereof; and of thouſands of Angels, and of the aſſembly of the firſt borne, which are written in heauen, and to God which is the Iudge of all, and to the ſanctified ſoules of the iuſt, and to IESVS CHRIST their head and their Spouſe, mediator of the new alliance, and of the bloud ſhedde, preferring better things then that of *Abel*: then with all this company, and all the other Saints, with whom they ſhall be fellow Citizens, being domeſtickes of God, and with *Mary* and the other Saints, they ſhall bee called to the nuptiall banquet of the Lambe, and ſhall enioy the Kingdome of

God

God their Father, the felicity which Iesus Christ by his death hath conquered for them, in whom they haue put their whole trust; for the wch also they shall not be confounded: as he himselfe promiseth, saying, Father, I will that those which thou hast giuen mee bee with mee, and see my glory which thou hast giuen me; and then, I dispose the Kingdome vnto you, as the Father hath disposed it vnto me; to the end you may eate vpon my table in my Kingdome. The Apostle saith, if we die with him we shall liue with him, and if we suffer with him we shall reigne with him, and shal be glorified with him. Of these promises the children of God neede not doubt: for seeing that the Lorde when hee died, gaue Paradice to the theefe, can hee not more easily giue it to those to whom hee hath promised it, when hee shall come into such great glorie and Maiesty? Now being with him, and seeing him as hee is, they shall haue a much more greater ioy then had the Disciples, seeing him transfigured; they shall be so vnderstanding, that they shall know all the Saints that euer haue beene, and euen those with whom they haue conuersed in this world ioyfully,

Rom.19. Heb.2.5.9. & 10. Gal.3.& 4. Rom.4 & 5 Eph.1.5. Rom.5.9. & 10. Ioh.12.14. & 17. Luc.22. 2.Tim.2. Rom.8. Luc.23. 1.Ioh.3. Mat.17. Marc.9. Luc.9.

and

and according to God. For if it be so that in the transfiguration of our Lord, which was but a little demonstration, as well of the glory of the body of Iesus, as of the estate and condition in the which the children of God shall be in heauen; for their meanenes and infirmity could not haue beene able to see the incomprehensible Maiesty of the Lord, without being destoyed: the Apostles although they had neuer seene the body of *Elias* and of *Moyses*, neuertheleſſe they knew them. How much sooner shall the elect know themselues, when they shall be endued with this perfect knowledg and intelligence of the image of God, which shall be in them? That if *Adam* in his first estate which was a great deale lesse, why shall not that of the sanctified by Christ? Did hee know the beastes which God brought before him, and did properly impose a name to each one: and euen knew *Eue* to be bone of his bones and flesh of his flesh; although that the Lord tooke the ribbe from him without his feeling it: shall not we in this admirable glory, haue more wisedome to know each other? Now this knowledge shall be disrobed of all carnall and corrupt affection; for the elect shall not be knowne for louing the one more

1. *Cor.* 13.

1. *Cor.* 1.

Gen. 2.

Luc. 16.

then

then the other, or hating one reprobate more then another, in calling to minde the iniuries and displeasures which they may haue receiued in this world.

But they shall loue directly without respect of persons, those which God loueth, and shal hold in abhomination those which God shall detest: For then all Paternity, brotherhood, and mariage shall be abolished, and there shall be but God alone Father of all, whose children we shall be, and brothers and sisters one to another: the children of God shall be made partakers of the diuine nature; for God shall be glorified in his Saints, and shall be made admirable to those that haue beleeued. Wherefore seeing God will communicate his glory, vertue and iustice to his elect; imparting himselfe vnto them, let vs know, that this benefite containes the soueraigne good of man, which all desire, & which the wisdome of man could neuer comprehend. And indeed when by all the similitudes which the Scripture doth teach vs, we shall haue said and learned much of the excellency of the children of God, it is almost nothing in comparison of that which shall then appeare; then the Apostle with the Prophet hath good reason, hauing tasted in spirite the inestima-

Mars. 12. Eph. 4. 2. Cor. 6. 1. Pet. 1. 1. Thes. 4.

1. Cor. 3.

ble glory of the elect in the heauenly life, to say, the things wch eye hath not seene, nor eare hard, and wch is not come into the hart of man, are those which God hath prepared for them which loueth him, which are vnspeakeable: & it is not possible for man to tell them. For although *Adam* was created in a very noble estate, yet so it is, that if the elect were to re-assume that estate, they should be miserable in regard of the soueraign excellency, in the wch they shal be set.

1.Cor.2. Esa.64. 2.Cor.12.

1 He had an earthly & sensuall body, the elect shall haue spirituall & celestiall bodies.

Gen.2. 1.Cor.14.

2 He had a liuing soule, they shall haue a quickning spirit.

3 Hee could faile and render himselfe subiect to death, they shall not be able to faile, nor fall in danger of death; the which then shall be abolished.

1.Cor.15.

4 Sathan had power to tempt him, and to make him to fall; but he shall not haue power of eyther of both to them.

5 He was husbanding in an earthly Paradice, they shall be in rest and enioy the heauenly Paradice.

6 He had command ouer the birds of the ayre, the fishes of the Sea, the beastes of the earth; they being in greater power shal condemne Sathan & all the wicked: and the holy

Gen.2.

ly Angels shall be their companions, & shall haue power in the kingdom of their Father. Mat. 22.

7 *Adam* had such great wisdome, that he named euery beast according to their property; they shal be endued with such wisdom & filled with such a perfect knowledge, that they shall be ignorant of nothing. Briefe, we ought to be much moued and stirred vp to worship and serue God; who, without any desert of ours, will for the loue of his welbeloued Sonne so admirably vnfolde his incomprehensible goodnesse vnto vs. 1. Cor. 9. Rom. 2. 3 & 5. 1. Pet. 3. 2. Cor. 1. Rom. 15. Rom. 3. & 4. Mal. 3. & 17

The estate of the reprobate.

NOw this day shall surprise the wicked and reprobates which are in darknes, whom the Lorde hath borne and suffered with great patience, to the end to bring them to repentance; as the theefe by night stealeth vpon the Master of the familie while he sleepeth; & they shal be found without clothes, and shall walke naked, & their shame shal be seene: for when they shall say peace and security, then shall sudden destruction come vpon them, like to a woman in trauell; and they shall not escape, but shal be marueilously affraid, by reason that it shall be a day of darkenesse vnto them, and not Rom. 2. & Reu. 3. Reu. 16. 1. Cor. 5. 1. Thes. 5. Amos. 5.

of light, an obſcure and not a cleere day and then they ſhall be condemned by their owne conſciences, like vnto Caine, giuing praiſe to God, ſeeing the Lord with his Saints come, which are by millions, for to giue iudgement againſt thoſe that haue not had the feare of God before their eyes: and to the end to conuince all the wicked of all the euill workes which they haue wickedly done, and of all the rude ſpeeches which the wicked haue preferred againſt him: then for to weigh downe the Wine-preſſe of the anger and wrath of Almighty God, becauſe they haue perſecuted Ieſus Chriſt in his members, which are bone of his bones, and fleſh of his fleſh; ſo that they ſhal be in ſuch great agonies and afflictions feeling the terrible iudgment of God to come vpon them, that they ſhall hide themſelues in holes and betweene the ſtones of the mountaines, and ſhal ſay to the mountains & ſtones, fal vpon vs, and hide vs from the face of him who is ſet vpon the throne, & from the wrath of the Lambe; for the great day of his wrath is come, and who is it ſhall be able to ſubſiſt? They ſhall ſeeke for death and ſhall not find it, and ſhall deſire to die, but death ſhall flie from them; they ſhall ſtrike themſelues with deſpaire, and ſhall be as dead for feare, by reaſon

Sap. 4. 5.
Gen 4.
Rom. 14.
Iude.
Rom. 3.
Reu. 19.
Eph. 5.
Heb 10.
Rom. 2.
Reu. 6.
Reu. 9.

reason of the expectation which they haue of thoſe things which ſhall come ſuddenly vpon them: they ſhall lament before the Lord, who ſhall haue a flame of fire to doe vengeance and iudgement, according to truth and iuſtice, vpon thoſe which haue not acknowledged God, and who haue not obeyed the Goſpell of the Lord, and ſhall puniſh them in body and ſoule with eternal perdition in the face of the Lord, and in the glory of his ſtrength. *Luc.21.* *Mat.24.* *Reu.1.* *2 Theſ.1.* *Rom.2.&* *3.*

The bodies of thoſe which were dead before, ſhall come out of the earth: and of thoſe which ſhall be found liuing ſhall be changed, and put on immortality, and ſhall be charged with oprobrious infamie before God and his Saints: for hee ſhall make cleare the things that are hid, and ſhall manifeſt the counſels of hearts & of tremblings and incomprehenſible ſufferings, being charged with the burthen of their ſinnes, for afterward to be throwne downe into the bottomleſſe pit. *Ioh 5.* *1.Theſ.4.* *Reu.16.* *Dan.12.* *Iſa 66.* *1.Cor.4.* *Reu.20.*

Their immortall ſoule ſhall bee loaden with feare, with ſorrow, with frightnings, with griefe, with deſolation, and with ſuch deſpaire, that it is vnpoſſible for vs to comprehend it. *Mat.24.* *Luc.21.* *Marc.13.* *Reu.1.*

Then being in ſuch opprobry in body and

ſoule, the image of Sathan their head ſhall appeare vpon them: that is to ſay, infidelity, iniquity, wickedneſſe, abhomination, filthineſſe, hatred, cruelty, tyrannie, periury, lying, enuie, and all that is of impiety and vniuſtice, which is the blacke roabe of the reprobate: and euen ſo as the elect haue Chriſt for their head, of whom they are the body, vnto whom they ſhall be made alike; ſo likewiſe the reprobates haue Belzebub for theirs, vnto whom they ſhall be made conformable.

1. Cor. 11. & 12. Eph. 1. & 5. Mat. 25.

For although that all the Diuels are all apoſtate Angels, neuertheleſſe the Scripture in ſundry places attributes the principality to one alone, to the end to gather all the wicked vnto him, as members in one body, for to be put to perpetuall ruine.

Then the wrath & indignation of God ſhal ſhew it ſelfe cleerely vpon all the infidelity and vniuſtice of the fearefull, vnbeleeuers, and execrables, which ſhall not be found written in the booke of life; for which they ſhal receiue ſentence of condemnation, & being ſeparated from Chriſt, ſhall be driuen from before the preſence of the Lord, as the duſt before the wind, & caſt like dogs forth of the Citie of the children of God, & ſent with their Captain Satan & his Angels, who

2. Cor. 4. Ephe. 2. Mat. 9. 10. 12. & 25. Marc. 3. Luc. 11. 21. Rom. 1. 2. Rom. 2. Reu. 21. & 17, Rom. 9.

who did accuse the elect before God night and day, in perpetuall malediction, for to drinke of the wine of the wrath of God, yea of the pure wine, filled into the cup of his wrath, and shall be tormented with fire and brimstone before the holy Angels, and before the Lambe, and the smoke of their torments shall mount for euer, and they shall haue no rest neither day nor night. *Psal.1. Isa.17. Reu.21.& 22. Reu.14. Mat.25. Reu.14.15. & 16.*

Now this place of torment for the wicked is so horrible, that it is incomprehensible vnto vs; and euen as God is eternall, also this ruine shall be eterhall. The Scripture for to declare it vnto vs, vseth many comparisons. *Dauid* saith, that the wicked shal be cast into the pit of ruine, and of the bottomlesse pit. *Isay* saith that the torture is already prepared for the wicked, which God hath made deep & large; the building of it is fire & much wood, & the breath of the Lord like vnto a brooke of Brimstone doth kindle it; then he saith that the worme of the wicked shall not die, and therefore shall not be quenched, and they shall be hatefull to all flesh. *Daniel* sayeth also that they shall bee in perpetuall shame and contempt. *Malachy* declares that the day of the Lorde shall come, burning like an Ouen, and all the proude *2.Thes.1. Psal.55. Reu.9. Isa.30. Isa.66. Dan.12. Mal.4.*

and those that doe wickedly shal be like the stubble, and the day of the Lord shall burne them, and shall leaue them neither root nor
Mat.3. branch. S. *Iohn Baptist* saith, that the chaffe shall be put into the fire, which shall neuer
Mat.13. be quenched. The Lord saith, that they shall be cast into the Furnace of fire, which
Mat.25. Luc.16. is the euerlasting fire. Saint *Luke* sheweth that the euill rich man whose soule is in hel, is in such great heate, that he greatly desires to haue a drop of water, which he shall neuer be able to get; how much more shall he be tormented when hee hath put on his
Heb.10. body? The Apostle saith, that they shal feele
Reu.19.20 21. a feruentnesse of fire, which shall deuoure them. S. *Iohn* declareth that they shall bee cast into the lake of fire & brimstone, which is the second death. For although they shal liue, yet by reason of these incredible torments, they ought rather to be called dead then aliue. Now although that by all these similitudes it is demonstrated vnto vs, that the damned shall be grieuously and euerlastingly tormented: yet neuertheless man cannot thinke nor comprehend how great the euerlasting sufferings shall be, no more
Marc.9. 1.Cor.2 Hebr.10. then he can comprehend the ioy of the children of God. Wherefore with good cause the Author to the Hebrewes saith, that it is

a terrible and fearefull thing to fall into the hands of the liuing God. For although that we should see one continually knawed with wormes, and burnt with fire, that torment should notwithstanding be as nothing, in regard of that which is prepared for the wicked. For besides that their bodies shall be horribly afflicted, their soules shall be in incredible distresses and sorrowes. This ought wel to stirre vs vp to watch and pray, and to refraine from doing euill; and to moue vs to serue God, and to desire him with the Prophets and Apostles, to change, reuiue and increase our faith, that so being made new creatures, we may escape this place of torment, and be numbred amongst the sonnes of God. Which the Lord grant for the loue of his welbeloued Sonne our Sauiour, to whom be all honor and glory for euer and euer

AMEN.

Reu.3. Mat.24. 1.Thes.1. Psal.25.& 51. Ierc 31. Lamen.5. Cant.1. Luc.17. Iob.3. Wisd 4.& 5.

A concluſion of this booke conteyning an exhortation to all eſtates to prepare themſelues to die well, for feare leaſt the vncertaine howre of death ſhould ſurpriſe them.

MOreouer my brethren & friends it remaines, that this booke be not onely in our hands, but alſo in our hearts, and if we haue any deſire to amend ous liues, let it not be deferred till to morrow; for when to morrow ſhall come, wee will yet referre all to the next day, and ſo conſequently the whole yeare ſhall paſſe, yea our whole life.

If then at this preſent howre there bee ſome little good affection in vs, let vs not ſuffer it to be quenched, let vs not kill that grace which God hath giuen vs; but to the contrary by all meanes which ſhall be poſſible to vs, let vs endeuour our ſelues in ſuch ſort, that from howre to howre it may not onely be confirmed, but alſo augmented.

God is mercifull enough and liberall to grant vs our requeſts, but he will be importunated, not in his owne regard, but ours, for he knoweth how backward we are to pray and call vpon him, and how ſoone we are weary of it; although we ſhould deſire nothing

nothing more in this world, for it is no small thing to speake vnto God. And which ought yet more to moue vs, is, that he doth willingly hearken vnto vs, and neuer puts backe those which come vnto him.

I speake this, because I see not that by any other better meanes we can preuent confusion, than by prayer. Surely if euer men had need of this aide, we are in great necessity of it, in these last daies, and olde age of the world; for we must not doubt but that Satan now doth set himselfe in armes, perceiuing well that the howre drawes neere, that he shall not be able to doe that which hee hath done heretofore, and that the Sonne of God must be manifested to all creatures, and that then the perfection ought to come of the blessed and the finishing of their happinesse, of the which hee knoweth well hee hath no part. If then for his part he sets himselfe forth in his strength, it remaines that we should do the like for vs, that wee may be furnished with all celestiall armour, and that we bee not daunted with all his plots and treacheries; for surely the victorie is in our handes, so that we fight against him, and not with him, as doth almost all the world at this day, although

though that the moſt part thinke the contrary, for ſo they haue the name of a Chriſtian, and be without reproch before men, who are no better then theſelues, they then thinke themſelues very well aſſured. Others thinke that they ſhall need but a good ſigh, (as they ſay) at the laſt howre for to blot out all the reſt of their life paſſed, and preſently to tranſport them into the kingdom of heauen; but who hath aſſured them that God will giue them the grace to make that ſigh, and to haue a true repentance of their ſins, at the howre of their death? Where haue they had pattents and good aſſurance, that they ſhall not die a ſudden death? Is not that to mocke God openly? If that may ſerue, verily S^t. *Peter* and S^t. *Paul* and the other Apoſtles ſhould haue bene much deceiued to labour and to toyle ſo much, and to beare ſo grieuous a Croſſe, if it were ſo eaſie a matter to enter into the kingdome of heauen; I meane, by the meanes which thoſe Libertines doe pretend.

Let vs aſſure our ſelues that the way is ſtraite which leadeth to ſaluation, and that there are few that go therein. Theſe words are no lies, but I pray God that we may not experiment the truth of them, to our great paine and griefe. I know well that the mer-

cie

cie of our God is incomprehenſible and infinite, but it is towards his ſeruants, it is towards thoſe that feare and reuerence him.

Beſides I know that among the children and ſeruants of God, there are many infirmities, euen a great imperfection in all vertue and iuſtice, and which endures till death; but there is a great difference between your life, O worldlings, and the life of the elect of God. The iuſt man ſinneth ſeuen times a day; but he ſhall be raiſed ſeuen times. Now you continue in your euill, and goe to bed with your ſinne as with your friend and companion.

Men will ſay an *Aue Marie*, beat themſelues on the breaſt, or perhaps will haue ſome diſtaſte of their ſinne and wickednesſe. But if we neerely looke into all, we ſhall finde that it is nothing but meere hypocriſie. If our friend or kinſmen dies, if we looſe our goods, if wrong or iniury be offered vnto vs, if our good name be taken away, if we be ſtricken or hurt, behold we are preſently in choller, or very extremely ſad, our hearts euen cloſed vp with melancholy; but if our ſpirit dies, and if we looſe the euerlaſting riches by our tranſgreſſion, we make no account of it, we are not moued with it, we grieue more for the loſſe of

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this world, which is nothing, then we doe for the losse of God, which is all.

In seeing all which, cannot such men yet feele their griefe? can they not yet know how much the opinion which they haue of their vertue and prudence is vaine and friuolous? Can they not see how farre they are from their reckoning? Certainly the world is full of such people that haue no feeling of their sinne, but the propheſies must needs be accompliſhed, to the end when the Sonne of man shall come, he may finde no faith vpon the earth: Verily this howre commeth on a pace, the signes thereof are very manifeſt. But because we should not bee dismaid, seeing such a danger round about vs, let vs be sure that the Lord will bee with vs till the end of the world, prouided that our Lampes be burning, and in steed that the wicked euery day shall be worse and worse, for our parts let vs endeuour to goe forward in all holinesse and iuſtice. I know well, that they will mocke at vs, and at our simplicity, that we shall be cast out of their companies. But we shall be exalted of God, and receiued of the most blessed assembly.

Wherefore let vs with all patience waite for the comming of our Lord Iesus Christ,

and

and let vs labour that so we may be found of him without spot, and without reprehension. Surely that day ought to be very fearefull to the wicked, but as for vs we ought so much the rather desire it, knowing for a certaine that there is no cõdemnation for those that are in Iesus Christ; knowing well the great goodnesse and kindnesse of him which is to come, with whom God grant wee may liue for euer and euer. *Amen.*

A Prayer vnto God on the same subiect.

ALas when shall wee come before the face of God our Father, and when shall we haue a dwelling in his house, and vntill when shall we be in this exile, whereunto by sinne we haue bin regenerate? But how shall the sinner cõsist before this great God? How shall this poore flesh be able to go vp into this heauenly & euerlasting Paradise? O how vncertaine should our hope be if we had not the true promises of our God, & how miserable should we be, if we did relie vpon our selues? But O great God, thou wilt that all things be possible to beleeuers, for the beleeuers do trust only thy promise, & in thy mercy. Do not then O Lord regard so many sins which are in vs. Remember rather that we are thy creatures, & the worke of thy hands.

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VVe are vnworthy to be called thy children, but it pleaseth thee to be our Father; It was thy will that thy Sonne Iesus should come downe to vs here beneath, to make that we should go vp to thee. We feare not death O Lord; for thou hast promised to bee with vs; death lost her strength, when thy deere Sonne died, so that when our bodies shall be knawne with wormes in the sepulcher, our soules shall reioyce in heauen with the holy Angels. We desire then to die to see thy amiable and glorious face, to liue with Iesus Christ our head. O our God open vs then the gates of thy Kingdome. Cause vs to heare that sweet speech which was spoken to the poore theefe vpon the crosse, which is, This day thou shalt be with me in Paradise. Alas Lord we are vnworthy of it; but thy mercy and thy promises do giue vs assurance. Giue vs also O heauenly Father, the strength to perseuer, and desire the immortall and glorious life to come, which thou hast purchased for vs, through thy Sonne Iesus Christ, to whom with the Father and the holy Ghost, be all honour, praise and glory for euermore.

So be it.

FINIS.